

CHRISTS STARRE:

OR,

A CHRISTIAN
TREATISE FOR OVR
DIRECTION TO OVR
SAVIOVR, AND FOR OVR
conjunction with him.

DECLARING CHRISTS
Excellencie, our necessitie of him,

his great loue and manifold mer-
cies bestowed vpon vs; as also
some of our duties.

By W. N. A. M. R. of Dyser.

2. PETER 3. 18.

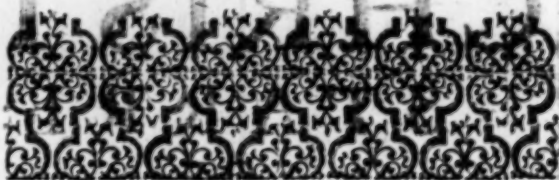
*Growing grace and in the knowledge of our Lord and Saviour Iesus Christ,
to him be glory both now and evermore. Amen.*

Δὲς καὶ τῆς τοῦ καλὰ, καὶ πολλὰς τὰ χεῖμα.

Nunquam tamis dicitur, quod nunquam satis dicitur.

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Pauls Church-yard. 1635.



PRVDENTISSIMI
AC POTENTISSIMI
PRINCIPIS IACOBI, I.
DEI GRATIA, MAGNÆ

*Britannia, Francia, &
Hibernia, Regis: &c.*

Præclarissimorum Prophetarum *Davidis* atque
Mosis verbis concepta parænesis.

I. CHRON. 28. 9.

*Carole fili mi, agnosce Deum patris tui, & cole eum
corde integro, & animo studioso: quia omnia
corda exquirit Iehoua, & quodque figmentum
cogitationum intelligit: si exquisiueris eum, in-
uenietur abs te; sed si dereliqueris eum, reijcet
te in perpetuum.*

DEUT. 30. 19.

*Quare elige vitam, diligendo Iehouam Deum tuum,
auscultando voci eius, & adhaerendo ei, ut vivas
tu cum semine tuo.*



To the Christian Reader.

A ^aWake and ^bArise,
^cCome and see,
* Take up and read,

^aEph. 5. 14. ^bCant. 2. 10.
^cIohn 1. 46. * ^aAugust. lib. 8.
confess. cap. 12.

B ^dElene and ^eremember,
^fDo good, and ^gsuffer,
^hStrengthen others and ⁱpraise
God.

^dLuke 8. 50. ^eIoh. 15. 20. ^fPsal.
34. 14. ^gPhil. 1. 29. ^hLuke 12. 32.
ⁱPsal. 147. 12.

EPHES. 6. vers. 18.

*And pray alwaies with all manner of prayer and sup-
plication in the spirit, and watch thereunto with
all perseverance.*

I. THES. 5. 23, 24, 25.

*Now the very God of peace sanctifie you throughout,
and I pray God that your whole spirit, and soule,
and bodie may be kept blamelesse unto the com-
ming of our Lord Iesus Christ.*

*Faithfull is hee which calleth you, who also will
doe it.*

Brethren pray for vs.

A

THE

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CHRISTS



A D
SERENISSIMUM
ET ILLUSTRISSIMUM
PRINCIPEM CAROLVM
MAGNÆ BRITANNIÆ
PRINCIPEM, &c. FILIVM
CHARISSIMVM.



AROLVM mi filij, mea spes,
mea certa voluptas
Delitiæq; patris,
solertj indagine prudens,
Tu patrium cognosce deum,
venerare fidelj

Mente, & sincerj toto conamine cordis.

Quippe parens mundi tacitæ molimina mentis
Cuncta videns trutinat, rimatur pectoris altj
Occultas latebras : Quem si digneris honore
Eximio, si rite colas, si semper adorans
Peruigili quæras studio, tutamine scutj
Felix, inuenies certo facilemque bonumque :
Sin (quod abesto nefas) cõtempno numine spernes
Munificum patrem, iusta ille accensus ab ira,
Dejiciet fragilem linquens in sæcula fontem.

Quare age, quamprimum prælustris præmia vitæ
Delige, dum dominum cæliq; soliq; potentem
Charū habeas, firmè teneas, dum iussa capeſſas
Sospes eris ſemper, fælix erit aurea proles,
Fælices nati, fortunatique nepotes.

Illuſtriſſ. Celſitud. Veſtræ

Servus addiſtiſſimus,

G. Narne.



TO THE MOST
Illustrious and Mightie
Prince CHARLES, Prince of
Great Britaine, Grace in this
life, and Glory in the life
to come.

Religious and most gracious PRINCE.

His Treatise, that
chiefely concerneth
Christ Iesus, and
directeth to him,
the Prince of all
glory and of our saluation; doth
most fitly belong to you a Prince
of such worth, and of so great ex-
pectation. Let it please your grace
therefore fauourably to accept of the
same,

THE EPISTLE

same, which with all humilitie and submission, I one of your meanest seruants doe present vnto your Highnesse: By such acceptance, as you will giue to the world, notable and comfortable testimonie, that you are an earnest imitator of the godly courses of your pious and Princely father, a Paterne and a Patrone of godlinesse and learning, who therefore by a * stranger is iustly called, *Nostri huius sæculi miraculum*, and to whom we may speake, as Varus Germinus that Orator said to Cæsar the Emperour, Cæsar, qui apud te audent dicere, magnitudinem tuam ignorant; qui non audent, humanitatem. So you will also giue euident and ample declaration, that you are an happie follower of your
heauenly

** Idemius in
discursu de
virtutibus
Principum,
in Epistola
nuncupat.*

DEDICATORIE.

*heauenly Father, your most blessed
 Creator and Sauour, who hauing
 his dwelling on high, abaseth him-
 selfe to behold the contemptible
 things of this earth, who did graci-
 ously receiue * two mites from a
 poore widow, and of whom a wil-
 ling minde is accepted according
 to that a man hath, and not ac-
 cording to that he hath not? But
 if any shall say, that by presenting
 these small trauels to so high a Prince,
 I doe presumptuously, and that by
 publishing them in such a learned na-
 tion, I doe superfluously: This, I an-
 swere, is the comfort encouraging me,
 that goodnesse (God be thanked) in
 your sacred person is conjoyned with
 greatnesse, that Courtesie and Cle-
 mencie in you, doe grow up with Au-
 thoritie*

Psal. 113. 5.

** Mar. 12. 43.*

2. Cor. 8. 12.

THE EPISTLE

thoritie and eminency, hoping assuredly your Grace will be well content, to suffer me patiently at this one time to write to you: who at all times (as my bounden duetie requireth) shall earnestly pray for you, euen that the great God may grant you according to your heart, and fulfill all your purpose, for his glory and your eternall felicitie.

Pfal. 120. 4.

Againe, if it be said, that I come with the dimme light of a small candle, where many bright torches are already shining, and with a rurall pipe where many siluer trumpets are melodiously sounding: This is my heartning, that the most learned and laborious, are the most modest and gentle censurers, they wil reuerence the grace of God, euen in his simplest seruants;
the

DEDICATORIE.

*the most indicious and spiritvall with
* the spirit of meekenesse, will take
in good part the unworthy labours of
their inferiours; in any way tending to
the edification of the Church of Christ
Iesus.*

*Now in the humblest manner I
can deuise, I craue your Princely pa-
tience, pardon for my boldnesse and
presumption; and prostrate vpon the
knees of my heart, I instantly beseech
the Almighty and most mercifull
God to blesse your highnesse, with
heauenly * blessings from aboue,
with blessings of the deepe that ly-
eth beneath; that the soule of our
hopefull Prince may be bound in
the bundle of life with the Lord thy
God, who will teach your Highnesse
by his holy Spirit, and keepe you as*

** Vacui la-
boris inui-
dent labori-
bus aliorum,
& omnem
collocant o-
peram su-
am, ut de-
prehendant
quod queant
reprehen-
dere.*

Gen. 49. 25.

1. Sam. 26. 29.

Psal 17. 8.

THE EPISTLE, &c.

Pfal. 91. 25.

*the apple of his owne eye, and satisfie
you with long life, and glorifie you
with endlesse saluation in his heauenly
kingdome for euer, remaining*

Your Highnesse most

humble seruant:

W. NARNE.

To

I

CHRIST HIS STARRE,

OR,

A CHRISTIAN TREATISE FOR OVR

Direction to our Sauour,
and for our conjunction
with Him.

CHAP. I.

Of Christ His Excellencie.

^a **B**ecause the gate is strait and
the Way narrow that leadeth
vnto Life, and ^b our
iniquities are as a weighty
burthen too heauie for vs,
wee our selues are weake,
^c foolish, and (by nature)
haue no vnderstanding to
doe well: being a sinfull nation, ^d a seed of the wicked
corrupt children, that are gone backe-ward:

B

hauing

*Some causes
wherefore
few are sa-
ued.*

^a Math. 7. 44.

^b Psal. 38. 4.

^c Ier. 4. 12.

^d Isa. 1. 4.

hauing many cruell and craftie enemies, compas-
 sing about vs, drawing neere vnto vs, remaining
 within vs, fighting against vs, *our* deceitfull and
 wicked heart readie (like a false *Dalilah*) to betray
 vs, the world to allure and defile vs. (so that this
 is a principall point of *pure religion*, to keepe our
 selues vnspotted of the world) & sinne hanging so
 fast on vs, *h* our aduersary the Diuell like a roaring
 Lyon seeking to deuoure vs. These are the worst
 and *last dayes, most perillous times*, men are be-
 come unholy, vnthankesfull, louers of pleasures,
 more then loners of God, *k* Mockers which walke
 after their vngodly lusts, *l* Iniquitie hath increa-
 sed, and the loue of many hath waxed colde, *m* The
 day declineth, and the shadowes of the euening are
 stretched out, The wholesome word of God for
 the most part (alas) being vilipended and misbe-
 leeued. Hence it commeth to passe (which with
 anguish of soule, with bitternesse of spirit, and
 heauinesse of heart, is daily to be lamented and
 deplored) *n* That many are called, but few chosen,
 that the *o* flocke of Gods heritage, which dwell so-
 litary in the wood as in the middest of Carmel,
 is but *p* a little flocke, *q* Many there be which goe in
 at the wide gate and broad way, that leade to de-
 struction, *r* If the righteous scarcely be saved, where
 shall the vngodly and sinner appeare. *s* People perish
 eternally and are destroyed for lacke of knowledge,
 and holinesse.

Now forasmuch as this is a most vndoubted
 truth, without all controuersie, that saluation is
 to be gotten in Christ Iesus onely, *t* For among

• Ier. 17. 9.

f Iam. 1. 27.

g Heb. 12. 7.

h 1. Pet. 5. 8.

i 2. Tim. 3. 1.

k 2. Pet. 3. 7.

l Math. 14. 12.

m Ier. 6. 4.

n Math. 20. 16.

o Mich. 7. 14.

p Luk. 12. 32.

q Math. 7. 13.

r 1. Pet. 4. 18.

s Hos. 4. 6.

Saluatiō on-
ly in Christ.

t Act. 4. 12.

men there is given no other name vnder heauen, whereby we must be saved; he is ^a that beloued Son, in whom God is well pleased, for his sake God will be mercifull to our vnrighousnesse, ^a and will no more remember our sinnes, and iniquities, ^a Grace and truth, and happinesse commeth by our Saviour Iesus vnto us: My purpose and prayer is therefore, That this Treatise (^b By the helpe of the Spirit of Iesus Christ) may be a furtherance of our timous comming to him, & of our most happy conjunction with him, *Who is the day spring from an high*, visiting vs for our saluation; That the same, I say may be to vs (*As his Starre was vnto the wisemen*) both a motiue and direction, moouing vs to goe forward, and directing vs in our way, to bring vs vnto him, ^d *Who is the roote and generation of Dauid, and the bright morning Starre; euen the shining Starre of Iacob, and eternall light of glorie.*

That Starre, which appeared to the Wise men in the East, was not any of the fixed Starres, or planets, because they commonly are seene aboue the vpper Region of the ayre, and haue their ordinary motion, neither was it any naturall apparition, which hapned in the inferiour Region of the ayre, suddenly vanishing away, but rather (according to the opinion of some) it was an Angel of the Lord, representing the forme of a Starre, or else as *Chrysostome* saith, (whose iudgement in this is best allowed) a certaine miraculous new Starre (such a new Starre was seene as a learned Diuine testifieth) in the

^a Math. 17. 5.^a Heb. 8. 12.^a Ioh. 1. 17.^b Phil. 1. 19.^c Luke 1. 7.^d Reu. 22. 3.^e Numb. 24. 17.

The reason
of the Title
of this Trean-
tise.

See *Piscator*
upon *Mat-*
thew.
Vide itine-
rarium toti-
us S. Scrip-
tura.

See *Plato in*
Alcibi.
Cicero lib.
de Divinat.
Strabo lib. 6.
Geogr.
Piccolomi-
nus de de-
fin.

Accidit huic
nomini idem
quod nomini
Tyranni i-
tem Sophi-
sta.

yeere of GOD, 1572. Serving the Wise-
men for the time; And albeit this Starre, which
as *Augustine* thinketh, was gouerned by an An-
gel of God, did first appeare vpon the day of the
conception of Christ, being the 25. day of
March, as *Nicephorus* and *Chrysostome* obserue;
and was seene for a whole yeere, and 41 weekes,
that is, to the sixt of *Ianuary* in the beginning of
the second yeere after the Natiuitie of Christ,
it wanted eleuen weekes of two yeere; Yet not-
withstanding of this long appearance and shi-
ning, some few Wise-men only came to the
knowledge and presence of Iesus Christ by the
helpe thereof. These might iustly haue beene
termed Wise-men although called by this name
Magi, which word primitiue expresseth those,
who were altogether couersant in things diuine,
and gaue themselues to the knowledge of hard
things, to finde out the secrets and mysteries of
nature, so according to *Varinus* they were both
Priests and Philosophers, asmuch regarded a-
mongst the Persians, as the *Gymnosophists* were
esteemed amongst the Indians, as the Philoso-
phers amongst the Grecians, or the Prophets or
Cabalists amongst the Hebrewes, so that name
anciently was farre diuerse from Inchanters or
Magicians, although afterward through abuse it
was taken in an euill part, but was not so from
the beginning.

And surely: First, their perillous and tedious
journey vndertaken for Christs cause, question-
lesse with great expenses, and perhaps with
derision

derision and opposition of many. Secondly, their diligent inquisition for the babe. Thirdly, their exceeding great joy wherewith ** they rejoyced, when againe they saw the Starre.* Fourthly, their humble worshipping of him, *whom they found in the house with his mother.* Fifthly, their presenting of gifts vnto him, *even gold, incense, and mirrhe.* Sixthly, their obedience to that heavenly warning, Albeit the same was contrary to the commandement of a mightie and a cruell King; all of these were manifest euidences of true wisdom.

Such fruits wherof, I heartily wish not to few, but to many: Yea to all, who shall reade or heare the words of this little booke, namely, that they may attaine to the sauing knowledge of Iesus our Lord, *not to be idle nor vnfruitfull therein,* but knowing him *they may come to him,* for his *sonnes shall come from far vnto him to be nourished at his side,* that in their iourney comming to him with *Dauid,* *they may seeke him with their whole heart, and with the Prophets,* *they may inquire and search of the saluation which is vnto him,* that they searching for him, *may finde him,* that finding him and the permanent pledges of his gracious presence, *they may reioyce in him continually:* That reioycing in him, *They may fall downe before him, worshipping him willingly, making supplication to him earnestly, offering their bodies and soules an acceptable sacrifice to him most willingly, Seruing their Lord in feare and reioycing in trembling, kissing the Sonne left*

* Math. 2.

Luce. 2.

Luce. 2.

Luce. 2.

Luce. 2.

Luce. 2.

Luce. 2.

Luce. 2.

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Luce. 2.

Luce. 2.

Luce. 2.

^r Isa. 45. 17.

The prayer
of the Author

^r 2. Cor. 1. 3.

^r Isa. 63. 15.

^r 2. Tim. 3. 26

^r Psal. 116. 16.

^u Prov. 5. 22.

^x Colos. 1. 13.

^a 1. Pet. 2. 9.

^b Rom. 12. 2.

^c 1. Cor. 15. 49

^d Rom. 8. 1.

^e Eph. 4. 1.

^f Heb. 13. 9.

^g Colos. 2. 6.

^h Act. 26. 18.

be bee angry and they perish in the way, when his
wrath shall burke suddenly, but that they may
constantly, continue in the course of his com-
mandements, that they may be the true Israel of
God, which shall be saved in the Lord, with an ever-
lasting saluation, neuer to be ashamed nor confoun-
ded world without end.

Almighty and blessed God, the father of mercies,
and the God of all comfort, & looke downe from the
Heaven, and behold from the dwelling place of thy
holinesse and glory, thy poore and vnworthy ser-
uant, and seeing it is thy accustomed manner,
by weakest instruments to doe greatest workes:
Grant of thy gracious goodnesse, that by this
ministerie many may come to amendment, out of
the snare of the Diuell, that their bondes being
broken, and the cordes of sinne wherewith they
were holden being cut, the prison doore being o-
pened, they may bee delivered from the power of
darkenesse, and translated into the kingdome of
Iesus, that the vaille of ignorance being remoued,
sinne subdued, and their earthly affections
mortified, they may bee called vnto his maruei-
lous light, and be changed by renewing of their
minde, they may beare the image of heauenly A-
dam, & walking after the spirit in loue, & worthie
of their Christian vocation, that they may haue
their hearts stablished with grace, that after they
haue receiued Iesus their Lord, they may remaine
rooted and built in him, so that they may receiue
forgiuenesse of their sinnes, and inheritance among
them which are sanctified by faith in him, Amen.

For

For our more encouragement, and better progresse in this purpose, let vs with diligent attention consider: First, how excellent Christ is in his owne nature: Secondly, how necessary he is for vs: Thirdly, how mercifull and gracious towards vs. To the end wee may bee moued to esteeme highly of him, because of his excellencie, to seeke him earnestly, because of our necessitie, and to receiue him most louingly, because of his great mercie and manifold benefits, which he imparteth most plentifully vnto vs.

Christ his excellencie will appeare the more cleerely, being illustrated by some comparisons: Hee is more precious then the fruit of the Earth, then Gold and Pearles, then the Heauens, then Men, then Angels. 1. The fruit of the Earth is *precious*, as the Apostle saith; and of all the fruit thereof, that Palme-tree growing in vpper Babylonia, is the most excellent and commodious, the most profitable plant, giuing vnto man, whatsoeuer his neede beggeth at natures hand, affording sundry and wonderfull commodities, namely Wine, Hony, and Vineger. *Strabo* and *Niger* addeth a fourth commoditie that it yeeldeth Bread, and *Antonius* the Hermite findeth a fift commoditie, little inferiour to any of those foure, which is, that from the selfe same Tree, is drawne a kinde of fine flaxe, of which people make their garments, and with which they prepare the Cordage for their Ships; and that this is true *Athanasius* in the life of *Antonius* the Hermite confesseth, declaring that hee receiued

The methode
of this Booke

Christ more
worthie then
the fruit of
the Earth.

1 Iam 5.7.

*Herod. in
Clu. lib. 1.*

Read the first
booke, of the
first part of
the Historie
of the World.
chap. 3. Sec. 13

receiued a garment made thereof from the Hermitte himselfe: Yet this Tree cannot giue Wisdom to the foolish, nor sight to the blind, nor health for all manner of sicknesse, nor righteousness to the wicked, nor happinesse to the wretched.

^k Isa. 11. 10.

^l Rom. 15. 12.

^m Isa. 55. 1.

ⁿ Cant. 8. 2.

^o Job 20. 17.

^p Isa. 7. 22.

^q Psal. 105. 40.

^r Reu. 2. 17.

^t Psal. 36. 8.

^u Pro. 31. 21.

^v Gal. 6. 10.

^x Reu. 3. 18.

^a Ioh. 15. 1.

^b Rom. 11. 17.

But Iesus Christ ^k the roote of Ishai which standeth up for a signe vnto the people, whose rest is glorious, the nations shall seeke vnto him, ^l who shall rise to reigne ouer the Gentiles, in whom the Gentiles shall trust. Hee will giue vs ^m wine and milke, without siluer or money, he will ⁿ cause vs to drinke spiced wine, and new wine of the Pomegranates. And albeit the Hypocrite, ^o shall not see the riuers, nor the floodes, nor streames of hony and butter, yet ^p euery one of his seruants, shall eat butter and hony abundantly, and ^q shall bee filled with the Bread of Heauen, with the hid ^r Manna sufficiently, ^t they shall bee satisfied with the fannesse of his house, and hee will giue them drinke, out of the riuers of his pleasures, which endure eternally: And if the ^u family of a wise and worthie woman, bee well apparrelled and cloathed with scarlet, shall not they of the ^v familie of faish, and of the household of God, be better arraied, euen with the ^x white raiment of Christs righteousness, who will bestow vpon vs many moe benefits, as life, health, wisdom, peace, grace, and happinesse; as God willing afterward shall be more particularly expressed.

Thus he ^a the true Vine, the onely Olive ^b tree, the most pleasant Palme tree, who will neuer
^c forsake

c forsake his sweetnesse, nor fatnesse, nor bountifalnesse, who will make his owne to be ^d the planting of the Lord, and the trees of righteousness ^e bringing forth their fruit in due season; Hee is by infinite degrees, much more precious and excellent then all the fruit of the Earth, from whom wee may receiue innumerable benefits.

c Iudg. 9. 11.

d Isa. 61. 3.

e Psal. 1. 3.

Gold and Siluer are in great price and account amongst earthly and ignorant men, yet the Apostle declareth their basenesse, in calling them *f corruptible things*; another Apostle declareth their changeablenesse, in calling riches *g vncertaine things*; Solomon saith, that they are *h nothing*, and in another place hurtfull things, *i referred to the owners thereof for euill*; as shall be set downe somewhat more largely, in the tenth Chapter following.

f 1. Pet. 1. 18.

g 1. Tim. 6. 17.

h Pro. 23. 5.

i Eccle. 5. 12.

Also in the holy Scripture, there is mention made of sundry precious stones and Pearles, which were then in old times, and are as yet in our dayes much regarded, & thought of both for their beautie and splendour, also for their qualities, operation and power.

The *k Rubie, Topaz, Carbuncle, Emeraud, Saphir, Diamond, Turkeu, Agate, Hematite, Berill, Onix, and Iasper, the Christall, and Corall*, with others, which (according to the iudgement of the learned) haue their owne properties, wherefore they are so esteemed.

k Exod. 28. 17.

Iob 28. 17.

Scribonius

lib. 2. de

gemmis

Dioscorides.

The *Rubie* remooueth dimnesse from the eyes, and maketh men bold.

The *Topaz* being cast into very hot water, preferueth

Montanus.

serueth the hand, from burning therein: also it is auileable against Phrensie, Lunacie, and Melancholy.

Tostatus.

The *Carbuncle* giueth a light like fire, and shineth in a darke night.

The *Emerald* is comfortable to the heart, it is good for memorie, and an enemie to venery.

Plinius lib.

37.

The *Saphir* is profitable against the stinging of Scorpions, and stayeth the fluxe of blood.

The *Diamond* can scarcely be broken, neither is it mollified with fire, nor yron.

Borrbaius.

The *Turkeis* comforteth the spirits of the whole body, and is good for those that want colour.

The *Agate* preserueth against poisonable beasts, and Scorpions; wherefore the *Ægles* did put them in their nests, for the defence of their young-ones: also it is thought, that it will resist Thunder, and allay Tempests.

The *Hematite* stayeth the extraordinary bleeding of the Nose, and hath a singular force against Dunkennesse.

The *Berill*, or *Hiacinth* doth bring ioy, and conciliate fauour.

The *Onix* hung about the necke, serueth to strengthen the body, and it is profitable for chastitie.

The *Iasper* hath an astringent qualitie, and stancheth blood.

The *Christall* is of the same nature, also it doeth greatly augment Milke to women.

The *Corall* being knit to a sicke mans necke, groweth

groweth pale, the powder thereof is good for the stones in the Kidneies, and in the Bladder, and helpeth those that are diseased with the falling sicknesse.

Whether or not, these stones be of such vertue and force, I will neither dispute, nor determine, but experience teacheth that they are of power to draw money euen from the covetous. One saith, they are *amica oculorum, hostes animorum, victrices virorum fortium*, friends of the eyes, enemies of the mindes, and ouercomers of valiant men, as of *Alexander*, and *Pompey*.

Neither did that *Agate* which *Pyrrhus* so regarded, make him inuincible, but by a woman he was killed; neither did that precious stone of *Polierates*, brought againe to him out of the Sea by a fish, make him fortunate, but by that *Perfian* *Orontes*, hee was taken and crucified.

Yet we may affirme boldly, that all those are but trifles and ¹ *vanitie*, wherein there is no profit, in respect of the preciousnesse, and excellencie of Iesus Christ: Who first will surely remooue the dimnesse, and take away the scales from the eyes of our minde, and make vs ^m *righteous and bold as a Lyon*: Secondly, hee will preserue vs from most dangerous and fierie perils; ⁿ *when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee*; hee will saue thee, that in this life thou bee not consumed by thy burning and fierie affections, and in the life to come, he will keepe thee from

Strabo lib.
14.

Herod. lib. 3

Petrar. dial.
37.

¹ Ier. 16. 19.

First Christ
preferred
to the
Rubie.
^m Pro 28. 1.
2. To the
Topaze.
ⁿ Isa 43. 2.

o Luke 3.17.
p Luk.11.49.

q Reu.5.13.

r Iam.3.13.

3. To the Carbuncle.

f Ioh.8.12.
f Luke 1.79.

4. To the Enebraud.

u 2.Thef.2.16
x Iob 29.25.
a 1.Cor.7.6.
b Eph.6.22.

c Psal.115.13.

d 2.Tim.2.8.

5. To the Saphire.

e Hof.13.14.

f Reu.9.10.

6. To the Diamond.

that o fire which neuer shall be quenched; He p who is the wisdom of God, will be a most perfect preseruatiue against spirituall madnesse, and phrensie; q That lambe of God who hath receiued power, riches, and wisdom, will grant to his owne, that r they may be wise and indued with knowledge, shewing by their good conuersation their workes, in meekenesse of wisdom, with ioy and gladnesse.

3. Christ is f the true light of the World, who followeth him shall not walke in darkenesse, but shall haue the light of life, r he will giue light to them that sit in darkenesse, and in the shadow of death, guiding their feet into the way of peace.

4. Christ will giue u euerlasting consolation; and if x Iob did comfort the mourners, will not Iesus, a that comforteth the abiect doe that to the distressed; if b Tychicus could comfort the hearts of the Ephesians, cannot Christ rather minister consolation to the hearts of all Christians, hee c who is mindefull of vs, will sanctifie and strengthen our corrupt and weake memorie, that wee should be mindefull of him, and d remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead, for our righteousnesse.

5. Hee who is e the death of Death, and the destruction of the graue, will take away the sting of sinne, and redeeme his owne from the power of the graue, preseruing them also from those f Locusts, which like vnto Scorpions, haue stings in their tailes.

6. He is most strong and constant, who cannot be ouercome nor changed, hee shall subdue and

and ^g overcome Satan, and those beasts that fight against him; he will giue power to his owne, to ^h overcome that wicked one; and seeing ⁱ they are borne of God, also to overcome the world, furnishing strength to them, ^k to be steadfast and unmooneable.

7 He who is ^l the Lord God of the spirits of all flesh, will refresh the spirits of his owne people: For if some few good Christians ^m comforted Pauls spirit, shall not Iesus Christ comfort better the spirits of his seruants; hee will change their blacke colour, and make them ⁿ bright as the Morning, faire as the Moone, pure as the Sunne, terrible as an Armie with banners.

8 Christ will preferue his owne from the venome and poyson of sinne, which worse then wine, ^o in the end thereof, it will bite like a Serpent, and hurt like a Cockatrice; he will also be ^p an hiding place from the winde, and as a refuge for the tempest of Gods wrath and indignation.

9. He stayeth the bloodie course of our spiritual infirmitie, and when as the wicked ^q shall be filled with drunkenness and sorrow, even with the cup of destruction and desolation, he will grant vnto vs, for to be children ^r of the day, and to be sober.

10 Christ will make the righteous ^s glad with the ioy of his countenance, and purchase vnto them the fauour of the Almightie.

11 He shall be to his people ^t their force, their strength, and their refuge in the day of affliction, he will adorne them with all comely vertues and honestie.

^g Reu. 17. 14.

^h 1. Ioh. 3. 13.
ⁱ 1. Ioh. 5. 4.

^k 1. Cor. 15.
38.

7. To the Turkeis.

^l Num. 17. 16.

^m 1. Cor. 16.
18.

ⁿ Cant. 6. 9.

8. To the Agate.

^o Prou. 23. 32.

^p Isa. 32. 2.

9. To the Hematite.

^q Ezech. 23.
33.

^r 1. Theff. 5. 8.

10. To the Berill.

^s Psal. 21. 6.

11. To the Onix.

^t Ier. 16. 19.

12. To the
Iasper.

^u Cant. 1. 3.

13. To the
Chryſtall.

^x Luk. 17. 5.

^a Act. 2. 47.

14. To the
Corall.

^b Ezech. 11.

19.

^c 1. Cor. 13. 9.

3. Christ
more excel-
lent then
the Hea-
uens and
the Sunne.

^d Isa. 4. 4.

^e Zach. 8. 12.

12 He hath an attractiue power to ^u draw vs, who are of a refractorie and repining nature, and of an astringent power, to binde vs to the altar of his obedience.

13 He will ^x increase the faith of his owne Disciples, and ^a the Lord who added to the Church from day to day, such as should be saued, will augment also the heauenly graces, and spirituall gifts of his Elect.

14 There is vertue in Christ, ^b To take the stony hearts out of our bodies, ^c his power is made perfect through our weaknesse, he will keepe vs from the falling and filthy sicknesse of sinne.

Thirdly, our Sauour, who is ^d higher then the heauens, doubtlesse he is more excellent then the heauens. It is true, that as the earth hath neede of the helpe of the heauens; If the cold earth were not warmed from aboue, if the dry earth were not watered from heauen, it would be barren and vnprofitable: So if our cold hearts were not warmed with the fire of holy zeale, and ^d with the spirit of burning, and watered with the ^e dew which the heauen giues, euen with the dew of grace, they would be altogether obdurate and vnfruitfull.

Now of all the planets in the visible heauens, the shining Sunne is most precious, and powerfull in respect of the abundance of light, in respect also of the motion and operation thereof.

There is great light in the Sunne, but Christ hath a much more greater light, he may send ^f a light from heauen passing the brightnesse of the Sunne,

^f Act. 26. 13.

Sunne; the Sunne shineth not in all places; not in darke dungeons; nor at all times; not in the night season; but Christ giueth light to his owne in an obscure prision, as vnto *Peter*; *Their* *Sunne* shall neuer goe downe, neither shall their Moone be hid, for the Lord shall be their euermlasting light, and the dayes of their sorrow shall be ended.

The naturall Sunne helpeth and comforteth by the light thereof, those only who haue seeing, and cleere eyes; but the borne blind hath little pleasure thereby: but the *Sunne of righteousness*, that *true light* which lighteneth every man, hath power to *open the eyes of those that are borne blind*, their *eyes* shall be lightned, and their vnderstanding illuminated.

2. The *Sunne* commeth forth as a Bridegroom, out of his chamber, and reioyceth like a mightie man to runne his race; his going out, is from the end of the heauen, and his compasse is vnto the ends of the same, vsing wonderfull celeritie with an exceeding swift motion; so that (as some thinke) in the short space of an houre, he passeth two hundred and seuen thousand miles (I take them to be Dutch miles) because a German affirmeth the same.

But Iesus Christ, who in respect of his Godhead is euery where, and present in all places, yet euen in his blessed bodie, he will come farre more swiftly then the Sunne mooueth; for in a short time, *in a moment, in the twinkling of an eye, at the last trumpet, from the third heauen, from the right hand of the throne of God*, he will descend

Ag. 12. 7.

16. 60. 10.

Mal. 4. 2.

1oh. 1. 9.

1oh. 9. 6.

Isa. 35. 5.

Psal. 19. 5.

Heisfeldius
in Spbing.
cap. 3. de
mundo.

1. Cor. 15.
52.

Heb. 12. 2.

¶ Rev. 22. 20.

¶ Psal. 70. 1.

¶ Iosh. 10. 13.

¶ 2. King. 20.

11.

¶ Math. 27. 45.

¶ Iob 9. 7.

Tull. Cicer.
in Som.
Scip.Macrobi. Sa.
turnal. lib.1. a cap. 17.
ad cap. 24.

Scribon.

Phys. lib. 1.
de planetis.

descend vnto this ayre, and his owne seruants then remaining vpon the earth, they shall be all changed, and all saued. ¶ *Surely he will come quickly, & Hee will make hast to helpe and deliuer his Saints.*

For whose comfort and safetrie, he may cause the speedie Sun^r stand still, *and abide in one place,* as in the dayes of *Ioshua*; or to *goe backe againe by so many degrees,* as he did for the strengthening of *Hezekiah*; at whose pleasure it shall be darkened and obscured, as it was *at the time of his passion.* ¶ *He commandeth the Sunne and it riseth not, he closeth vp the Starres as vnder a Signet.*

3. Concerning the operation of the Sunne, the Ethnikes were not ignorant thereof, when they said it was, *Mens mundi, cor cali, dux, princeps, & moderator luminum reliquorum,* The worlds minde, the heauens heart, the guide, the principall, and the Moderator of the rest of the lights; Also it was the Author of the earths fertilitytie, that it brought all cornes to maturitie; And some affirme, That all the Idoll gods worshipped by the Pagans, were no other thing but the Sunne only; that they all (although many) rehearsed by *Macrobius* might be referred to the Sunne onely, which he taketh to prooue at length with sundry reasons.

Yea *Scribonius* himselfe saith, *Solest caloris & facultatis vitalis vniuersa scaturigo,* That it is the well-spring and fountaine of heate, and of all liuely facultie.

Yet notwithstanding, the Sunne is but a creature,

ture, subiect to the commandement of Christ, by infinite degrees inferiour to our blessed Saviour, in glory and excellencie, no waies to be compared with him; *Who is^a the brightnesse of his Fathers glory, and the ingraued forme of his Person, bearing up all things by his mightie word, ^b The King of kings, and Lord of lords, ^c with him is the well of Life, and in his light shall we see light, he who is the true way to life, will ^d shew vs the path of life, and ^e make vs full of ioy with his countenance.* If we shall ^f lay hold of him, who is eternall life, if we goe not backe from him, the fountaine of our felicitie, then he will reuiue vs, and keepe vs, and we shall call vpon him here, and praise his glorious name for euer.

Good it is for vs, to ^h Looke to this Sonne of righteousnesse; men by looking long to the naturall Sunne, will haue their eyes dazled, and their face blackned: but we by looking to Christ, we shall haue our eyes cleerer, and our face fairer. If ⁱ the light of the eyes (according to our Saviours saying) *reioyceth the heart,* Shall not the pleasant light of our soule bring greater gladnes vnto vs?

Some senselesse hearbes, as the Mary-gold with others, doth (as it were) conuoy and behold the visible Sun, and shall not weto whom God hath giuen sense and vnderstanding, loue and behold him; *who is the light of the world; if we follow him, we shall not walke in darknesse, but shall haue the light of Life.* Indeede (as our Saviours faith) *we should^l walke while we haue light,*

D

least

^a Heb. 1. 3.^b Reu. 19. 16.^c Psal. 36. 9.^d Psal. 116. 11.^e Act. 2. 18.^f 2. Tim. 6. 12.^g Psal. 80. 18.^h Heb. 12. 2.ⁱ Prou. 15. 30.*Solsequium**Lupinum.**Plin. lib. 9.**cap. 41.**Leonius**de occult. lib.**2. cap. 41.*^k Ioh. 8. 12.^l Ioh. 12. 35.

36.

least the darkenesse come vpon vs, and he that waketh in the darke knoweth not whither he goeth. While we haue the light, let vs beleene in the light, that we may be the children of light.

Philip Melan-
ton in
Lucam. 21.

And seeing according to the most wise dispensation of the prouident goodnesse of the Almighty God (If it be true which a godly and iudicious diuine writeth) that the shining Sunne of the firmament hath come neerer to this earth now in this last age, then it was before by a very large space and quantitie. For in our dayes as he affirmed, the Sunne is neerer the earth almost by ten thousand Germane miles, then it was in the dayes of *Hippansis* and *Ptolomeus*. It may be doubted indeede, whether it be for the old age of the world, the heauen as it were crooking and setting, the vniuerse tending to decay and languishing, or whether the outworne and wearied earth, wanting the old strength and vigour, hath neede of the neerer position and placing of the Sunne, to nourish and refresh the same; as old bodies and so feeble and cold, haue neede to be warmed and cherished with the heate of the fire.

^m Rom. 13.

11.

ⁿ Heb. 1. 1.

^o Reu. 3. 20.

^p Cant. 5. 1.

But how euer it be naturally, yet this is most certaine, ^m that now our saluation is neerer then when we beleened it; ⁿ God who in the old time spake in diuers manners to our fathers by the Prophets, in these last dayes, he hath spoken to vs by his Sonne, who hath now come very neere vnto vs, who ^o standeth at the doore and knocketh, saying, ^p Open vnto me my sister, my vndefiled, he is willing to warme

warme our cold hearts, and to ^a feede or nourish vs in his strength, ^r with his owne rood, ^r he will gather vs with his arme, and carry vs in his bosome for our refreshment, giuing all good things needfull for vs, and guiding vs by his Spirit.

Seeing therefore ^r our Lord is neere vnto vs, ^u it is good for vs to draw neere to him; as when we ^x resist the diuell, he will flie from vs, so when we draw neere to God, he will draw neere to vs. Now we should ^a Seeke the Lord while he may be found, and call vpon him while he is neere.

Besides this, Christ is more excellent then the heauens, seeing he is more stable and permanent, for ^b they shall perish, but he shall endure: they shall all waxe old as doth a garment, and as a vesture they shall be changed, but he is the same for euer, and his yeeres shall not faile, yea the children of his seruants shall continue, and their seede shall stand fast in his sight.

Fourthly, Albeit ^c God hath made man a little lower then himselfe, and hath crowned him with glorie and worship, and hath made him to haue dominion in the workes of his hands, and hath put all things vnder his feete, all sheepe and oxen, yea and the beasts of the field, the foules of the ayre, and the fish of the Sea, and that which passeth through the pathes thereof, giuing vnto him exceeding preferment, to ^d subdue the earth, and to rule ouer other creatures. The ^{*} learned obserueth ten prerogatiues granted to man, yet he is very farre inferior to Iesus Christ, in respect of whom, Abraham himselfe is ^e but dust and ashes, Moses is a ^f seruant,

^a Mich. 5. 4.
^r Mich. 7. 14.
^r Isa. 40. 11.

^c Psal. 119.
151.
^u Psal. 73. 28.
^x Iam. 4. 7.
^a Isa. 55. 6.

^b Psal. 102.
26.

Christ more
excellent
then man.
^c Psal. 8. 5, 6,
7, 8.

^d Gen. 1. 28.

^{*} *Parau in*
Gen. sin.
^e Gen. 18. 27.
^f Iieb. 3. 5.

E Job 30. 37.

H Job 41. 6.

I Nah. 3. 17.

K Psal. 22. 6.

L Isa. 40. 14.

M Job 25. 5.

N Isa. 40. 15.

O Job 23. 14.

Christ is
more ex-
cellent then
the Angels.

P Heb. 1. 4. 5.

Q Isa. 6. 3.

R Luk. 2. 14.

Job is a vile, abhorring himselfe, The chiefe Cap-
taines and proud Princes of the great Nations are
but Locusts and as the Grasshoppers, which flie
away, and their place is not knowne where they are,
yea David is a worme, Jacob is a worme, seeing
the Scorpions are counted in Christs sight, how much
more man a worme, even the sonne of man, which is
but a worme. Behold all nations before him, are
as a drop of a bucket, and are counted as the dust of
the balance, they are as nothing, and they are coun-
ted to him lesse then nothing and vanitie, He bring-
eth the Princes to nothing, and maketh the Iudges
of the earth as vanitie, as though they were not
planted, as though they were not sown, as though
their stockeooke no roote in the earth; for he did
euen blow upon them and they withered, and the
whirlwinde will take them away as stubble. The
mightiest, the noblest, the wisest are not to be
compared with Christ in excellencie, nor wor-
thinesse.

Fiftly, Christ is made so much more excellent
then the Angels, inasmuch as he hath obtained a
more excellent name then they; he is Gods Sonne, and
all the Angels of God doe worship him, his throne is
for euer and euer, they set forth the praises of their
Creator, saying, Holy, holy, holy is the Lord of
Hostes, the whole world is full of his glory, Glory
be to God in the high heauens, and peace in earth, and
towards men good will, also they are all ministring
spirits sent forth to minister, for their sakes which
shall be heires of saluation. One writeth this truth
of them.

Ange-

*Angelicus sine fine chorus, qui Laude perenni
Conclamat, celebratque Deum famulantia suetus,
Ferre ministeria, & iussis parere supernis.*

*Alcimus
anist. lib. 4.*

They came and ministred vnto Christ, after his temptation in the Wildernesse, and bee being in a terrible agonie vpon the mount of Oliues, there appeared an Angel from heauen, comforting him who is the head of all Principalitie and power, the first borne of enery creature, by whom, and for whom all things were created, euen Thrones and Dominions, hauing in all things the preheminence, at whose name euerie knee shall bow, both of things in heauen, and things in earth, and things under the earth.

^r Matth. 4. 11.

^r Luke 22. 43.

^r Colof. 2. 10.

^u Colof. 1. 15.
& 16. & 18.

The due consideration of Christs incomparable preciousnesse and perfection, may moue vs to haue a reuerent regard to him, and to esteeme highly of him, who is a light to the Gentiles, and the glory of Israel, who is the King of Kings, and Lord of Lords, Government is vpon his shoulder; he shall call his name Wonderfull, Counsellor, The mighty God, The Prince of Peace, who is farre above all principalitie and power, and might, and dominion, and enery name that is named, not in this world onely, but also in that, that is to come.

Use.

^x Luke 2. 32.

^a Reue. 19. 16.

^b I. a. 9. 6.

^c Ephes. 1. 21.

Seeing then that our Sauour is of such preheminance, worthinesse, and excellencie, we may soone know our bounden duetie, namely, reuerently to regard him, to haue a great estimation of him, to imprint his reuerence in our hearts, and with his holy seruant ^d to thinke and iudge,

^d Phil. 3. 3.

e Phil. i. 21.

all things to bee losse and dung, for the excellent knowledge sake of Iesus our Lord, that wee may win Christ, ^e Who is to vs both in life and death advantage.

f Matth. 13. 16

Wee should account him our chiefe treasure, our onely ioy, our most precious ^f Pearle of great price. ^g

Petrarch.
dial. 37.

We reade that a Romane Senatour called *Nomius*, did possesse a very rare and precious iewell named *Opalus*; *Antonius* one of the Triumphers hearing of the beautie thereof, had a very great desire to obtaine the same, being then in the pride of his power; because of a refusall, he conceived such hatred and indignation against the possessor, that in the terrible fire of that proscription, hee adiudged him to death. But *Nomius* to keepe his iewell, suffered banishment, *Ille salua nulla ei patrimonii, vel patria cura erat, cum illa paratus exulare & mendicare, & ad extremum mori*: His Pearle being safe, hee had no care of his patrimonie, nor of his natieue Countrey, being ready with it to bee banished, to beg, and at last to die.

g Psal. 16. 5.

What then should wee suffer for Christes cause? What estimation should wee make of him, who is our onely ^g portion, our inheritance, the God of our saluation?

h Psal. 73. 25.

Let euery one say with the Prophet, ^h whom haue I in Heauen but thee? and I haue desired none in the earth but thee, My flesh faileth and my heart also, but God is the strength of my heart, and my portion for euer, hee will guide mee by his counsell,

counsell, and afterward receiue mee to glory.

Miserable is the madnesse of many men, contemning and despising him who *is so pretious*, and excellent, *he alas is despised and reiected*, wee *hide as it were our faces from him*, wee esteemed him not, who hath borne our sinnes, who hath carried our sorrowes, who was wounded for our transgressions.

If the Captaines with their fifties ^k *were burnt with fire from heauen*, because they misregarded Elias, if the ^l *little children were rent in pieces with Beares* because they mocked Elisha, if ^m *the Amonites Citizens of Rabbah were put vnder saues*, and vnder yron harrowes, and vnder axes of yron, and made to passe thorow the bricke-kilne, who abused Dauids messengers: ⁿ *How shall wee escape if we neglect so great saluation*, if wee shall contemne him, who is so excellent, so worthie, and powerfull, the fountaine of felicitie and consolation. The ignorance of Christ is the cause wherefore hee is so dis-esteemed, and vilified. The woman of Samaria before she knew Christ, in her ignorance, she mis-regarded and mocked Christ, accounting him vnworthie of a cup of cold water; But when shee knew Christ, and the gift of God in him, that hee had the water of Life, then she left her businesse, and did manifest Christ to her neighbours, declaring that he had told her all things, ^o *that he was the Christ*; then she would haue giuen her heart to him.

The God of our Lord Iesus Christ, the Father of glory, giue vnto vs the spirit of wisdom, and reuelation

Madnesse
to despise
Christ.

ⁱ Isa. 53. 3.

^k 2. King. 1. 10.

^l 2. Kin. 2. 24.

^m 2. Sam. 12.

31.

ⁿ Heb. 1. 3.

^o Ioh. 4. 29.

7 Eph. 1. 17. 18.

9 Isa. 43. 4.

reuelation through the knowledge of him, that the eyes of our understanding may bee lightened, that wee may know, what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, and what is the exceeding greatnesse of his power towards vs, according to the working of his mighty power. God grant, that seeing wee who are weake and vnworthie, are decre to him, and 9 *precious in his sight*, that wee esteeming of him, because of his excellencie, may preferre him before all things.

CHAP. II.

Christ most necessarie for vs.

Christ our King.



Vr Sauour who is most excellent in himselfe, hee is also most necessarie for vs; that he may bee our King to gouerne vs, that hee may be our high Priest to reconcile vs to our God, our Doctour to instruct vs, our Phisition to cure vs, our Pastour to feede vs, that he may be all in all to vs.

2 Reue. 12. 6.
Isa. 9. 7.

Christ is a King most strong, most wise, most holy, most louing, most liberall, a wonderfull King, an immortall and euerlasting King, 2 *Who ruleth all Nations*, whose Kingdome shall haue

no end, ^b and who is King of Peace and Righteousnesse.

A good earthly King is most necessarie, ^c Hee is the light of the people, ^d he is the breath of their nostriles, hee is the life of the people, ^e Worth ten thousand of his subiects, yea the very Ethnikes, who were destitute of the light of Gods word, granted this: for the Macedonians affirmed, that they all liued by the spirit, or life of their King Alexander.

Where there is no King in a COUNTRY, it is manifest by prooffe of holy * Scripture, and by lamentable experience, that inspeakeable hurt and calamitie befallles that COUNTRY; then there is no good order, or decencie, but disorder and confusion, there is little Godlinesse or Pietie, but Idolatrie and Abomination; little Trueth or Honestie, but Robberie and Oppression; no Iustice or Equitie, but Murther, Blood-shed, and Desolation.

If there bee a necessitie of an earthly King, there is a greater necessitie of our Heauenly King.

I. To releue and deliuer vs from the power of darkenesse, to acquire and purchase vs to himselfe, who before remained vnder the thraldome of sinne and Satan.

Iesus Christ ^f the Sonne of God, who for this purpose appeared, that he might dissolue the workes of the Diuell; ^g And gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people to himselfe, Zealous of good workes.

^b Heb. 7. 2.

^c 2. Sam. 21. 17

^d Lam. 4. 20.

^e 2. Sam. 18. 3.

*Macedon-
es se om-
nes vnus
Alexandri
Spiritus vi-
tutem viuere
affirmabant.
Curtius lib.*

^g cap. 5.

^{*} Iudg. 17. 6.
& 18. 1. & 19.

Christ our
King.

^f Iohn 3. 8.

^g Tit. 2. 14.

workes. Hee is a most happie Conquerour, and there is a great difference betwixt him, and all other earthly Conquerours.

1. Other Conquerours. rather seeke their owne wealth and profit, then the good and commoditie of those whom they subdue: But Christ hath a greater regard to our welfare and ease then to his owne.

^h Psal. 2. 8.

2. Other Conquerours in their conquering, proceeded not so farre as they intended, neither subdued all those people whom they desired to subdue. But it is not so with Christ, ^h *To whom is giuen the ends of the earth for his possession*, he acquires to him, whom, and when he pleaseth.

ⁱ Act. 10. 38.

3. When Conquerours vsually did acquire Kingdomes and Dominions, it was by the death of strangers or enemies: But Christ, he was content to shed his owne precious blood, and by his owne Death, to bring life to all them that belecue in him; for ⁱ hee hath purchased the Church of God with his owne blood.

^k Ephes. 6. 10.

II. Our King when he hath releued vs from the oppression and dominion of strong Enemies, he is very necessarie to defend vs, who are weake and infirme, but ^k *strong in the Lord, and in the power of his might*; he must defend and preserue vs, from the old Dragon who is ^l *wroth and maketh warre against vs continually*, and maliciously assaults vs, labouring earnestly by all meanes, againe to bring vs into thraldome and miserable bondage, and so to endlesse paine and damnation.

^l Reue. 12. 17.

III. To gouerne and order vs who are vn-
ruly, who if wee were left to our selues, would
^m bee scattered and dispersed, and deuoured of all
beasts; who would destroy our selues, and ⁿ eu-
ery one eate the flesh of his neighbour.

^m Ezek. 34. 5.ⁿ Zach. 11. 9.

.IIII. To bestow great benefits & fauours vp-
on his people, who of themselves ^o are wretched
and miserable, poore, blind, and naked.

^o Reu. 3. 17.

David was a powerfull King, ^a and saued his
people from the hands of their enemies, and deliue-
red them from the tirannie of the Philistines.

Christ our
King.^a 2. Sam. 19. 9.

Solomon was a wise King, to whom was ^b giuen
an vnderstanding heart, to iudge his people, and
that he might discerne betwixt good and euill.

^b 1. King. 3. 9.

Zedekias was a holy King, ^c For he claue to the
Lord, and departed not from him, but kept his com-
mandements: So the Lord was with him, and hee
prospered in all things he tooke in hand, and hee
serued not the King of Assur, for he serued the
King of Heauen.

^c 2. Kin. 18. 6.

Moses was a louing Ruler, more desirous of the
peoples safety, then of his owne eternall felicity.

^d Exo. 32. 32.

Dauid a bountifull and liberall King, who
did giue of his ^e owne reuenewes, and of his owne
tribute, expenses for the building of the house of
God.

Christ our
King.^e Ezra 6. 8.

But our blessed King the Lord Iesus, is much
more powerfull then David was. Christ deli-
uers his owne, that are on his side ^f called, and
chosen and faithfull, from worse enemies; from
sinne, from Satan, from the World, and from
their owne corrupt affections.

^f Reu. 17. 14

s Mat. 25. 32.

Christ more wise then *Solomon*, who will iudge the World with equitie, and when *s* all nations shall bee gathered before him, hee will separate the good from the bad, he will giue vnto his owne an heauenly Kingdome, and an eternall inheritance, an incorruptible Crowne of endlesse glory; as for the wicked, hee will adiudge them as cursed, to bee tormented in euerlasting fire prepared for the Diuell and his angels; without whom * all other Kings doe dote, and are foolish.

* Jer. 10. 8.

b Heb. 7. 25.

Hezekiah a holy King, yet hee was defiled with sinne, he wanted not his imperfections: But our heauenly King *h* is holy, harmelesse, undefiled, separate from sinners, and made higher then the Heauens. *Iesus Christ*, more louing then *Moses*, hee indured shame, that his Saints might obtaine glory, he suffered death, and the paines of Hell, that his Elect might receiue life, and the vnspcakable ioy of Heauen: wee should *i* know the grace of our Lord *Iesus Christ*, that hee being rich, for our sakes became poore, that we through his pouer-
tie might be made rich; *k* he through the suffering of death, did tast death for vs, that we might liue eternally with him in his glorious Kingdome.

i 2. Cor. 8. 9.

k Heb. 2. 9.

Chro. Cari.
lib. 3.

It is written of *Antonius Pius*, that hee was louing to his subiects, *Solus omnium principum sine civili sanguine fuit*. He often times repeated that saying of *Scipio*, that hee rather desired to saue one of his owne Subiects, then to kill a thousand of his Enemies: yet out of question, he lost some of his Subiects in his warre against the people

people of *Dacia*, and in repressing some of the *Germanes*.

But Christ safely preserues all his seruants, *1 none of them will bee lost*, and hee deales most liberally & bountifully with them, *m for he giueth all things to them*, *n when he ascended vp on high*, he led captiuitie captive, and gaue gifts vnto men. Christ, *o who gaue himselfe for vs*, will not denie vs any thing profitable for vs.

l Ioh. 17. 12.

m 1. Cor. 3. 12

n Ephe. 4. 8.

o Tit. 2. 14.

Christ is most vnlike the Emperour *Mauritius*, who being auaritious, would bestow no money nor rancome for the redemption of his Christian souldiers, who therefore were cruelly killed by *Cicannus*.

But our most liberall King, *p Hash bought vs with a great price*, *q and we are redeemed, not with corruptible things, as siluer and gold, but with the pretious blood of his Christ*, *as of a Lambe vndefiled and without spot.*

p 1. Cor. 6. 10.

q 1. Pet. 1. 18.

Christ is a wonderfull King, for Death did not put an end to his reigne and gouernment, as it doeth to all other earthly Monarches.

Hee is an eternall King, *r Now vnto this our King, euermlasting, immortall, inuisible, vnto God onely wise, be honour and glory, for euer and euer, Amen.*

Christ our King.

r 1. Tim. 1. 17.

Seeing then Christ is such a great King, *a Who would not feare him? the King of Nations, who is great in power, and to whom appertaineth the dominion for euer: we should b feare him, which is able to destroy both soule and body in hell, wee c his Saints should feare him, for nothing wanteth to*

Use.

a Iere. 10. 7.

b Mat. 10. 28.

c Psal. 34. 9.

them that feare him, the Lyons doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good.

^d Pſal. 149. 2.

^e 1. King. 1.
40.

^f Pſal. 97. 1.

^g 1. Pet. 1. 15.

Seeing Christ is a most wise King, ^d Let all the children of Sion reioyce in their King. If the people of the Iewes came vp after Salomon their King, and reioyced with great ioy, so that they range with the sound of them when he was annointed; What great and vnſpeakeable cause of ioy haue the true ſubiects of Christ to reioyce in him the Lord of the whole earth? ^f The Lord reigmeth, let the earth reioyce, let the multitude of the Iles be glad.

Seeing Christ is a most holy King, we should studie with an earnest endeaour, ^g So to be holy in all manner of conuerſation, as he is holy. Men naturally do imitate the manners of those that are in place of eminencie and authoritie. The example of the Prince is the greatest prouocation to doe good or euill.

Et Domini mores Caſarianus habet.

^h 2. Cor. 3. 18.

ⁱ Luk. 2. 52.

^k Ioh. 16. 27.

^l Pſal. 139.
22.

^m Pſal. 16. 3.

If we be followers of Christ, ^h and be changed into the ſame image; ⁱ as our King increaſed in wiſedome, and in fauour with God and men; So ſhall we obtaine the fauour of God, and of good men, and increaſe therein. It is certaine that ^k the Father himſelfe will loue vs, becauſe we loue Chriſt. And the Lords Saints will be of that diſpoſition that holy David was of, ^l As he hated them with an vnſained hatred, as his vtter enemies that hated the Lord: So he loued ardently all thoſe that loued the Lord, ^m his delight was in them.

The

The *Persians*, because of the vertues of their King *Cyrus*, and because of the benefits which they receiued from him, did not only affect and reuerence himselfe, but also for a long time after his death, they loued all those that were like to him in countenance.

Christians will not only loue their gracious King the Lord Iesus, but also those they will loue and tender, who are transformed into his glorious image.

Is our King so louing, so liberall, so wonderfull an immortall King, we should ⁿ *serue him in feare, and reioyce in trembling, we should kisse the Sonne least he be angry, and we perish when his wrath shall suddenly burne.*

If we in sinceritie shall serue him, and in humilitie subiect our selues to our gracious King, of such vnspokeable Princely loue and liberalitie, we may be assured that he will vphold, and defend vs against all crosses and calamities, for he will be vnto vs, ^o *a hiding place from the winde, and as a refuge for the tempest, as riuers of water in a dry place, and as the shadow of a great rocke in a wearie land.*

Accursed and unhappie is the estate of all such as say, ^p *We will not haue this man to reigne ouer vs;* for when he commeth againe, in great power and glory, he will say, those mine enemies, *who would not that I should reigne ouer them, bring hither and stay before me.*

Blessed and glorious is the condition of all, *who shall take his yoke on them, and who willingly*

Plutarchus in praeceptis politicis, & Castellanus de officio regis. lib. 1. cap. 59.

ⁿ *Psa. 2. 11, 12.*

^o *Esa. 32. 2.*

^p *Luk. 19. 24. & versē 27.*

^q *Math. 11. 29*

lingly shall submit themselues to his easie and happie gouernment, for he shall be such a King to them, who shall by his power deliuer and preserue them, by his wisdome rule and gouerne them, by his holinesse be a Patterne to them, by his loue hee will cheerish and comfort them: His liberalitie shall be constantly, wonderfully, and eternally extended vnto them; he shal bestow vpon them *an inherisance immortall and undefiled, and that fadeth not, reserued in heauen for them.*

^r 1. Pet. 1. 4.

Christ our
high Priest.

^a Heb. 4. 2.

^b Heb. 7. 25.

Iesus Christ, a most gracious high Priest, ^a who is able sufficiently to haue compassion on them that are ignorant and out of the way, ^b who is able also to saue them perfectly that come vnto God by him, seeing he euer liueth to make intercession for them.

^c Heb. 9. 12.

^d 2. Cor. 5. 19.

He is absolutely most necessary for vs, when he, ^c who by his own blood entred once into the holy place and obtained eternall redemption for vs.) 1. To appeare in the sight of God for vs. 2. To reconcile vs to God, (for ^d in Christ God reconciled the world to himselfe:) 3. And to blesse vs with spirituall and heauenly blessings:

^e Numb. 16.

7. 48.

^f Numb. 25.

11. & Psal.
106. 30.

Aaron was a profitable high Priest to the Iewes, they murmured against God, his plague alreadie began among them: Aaron ranne into the midst of the congregation, and made an attonement for the people, and when he stood betweene the dead and them that were alieue, the plague was stayed.

^f Phineas the sonne of Eleazer was iealous for the Lords sake, he stood and executed iudgement, therefore the Lord consumed not the children

of Israel, and the Lord did giue vnto Phineas his covenant of peace.

Iehoshua ^g was a glorious high Priest, when a faire Diademe was set vpon his head, and he clothed with pretious garments, and the Angel of the Lord stood by. ^g Zech. 3. 5.

Our louing Master Iesus, is a high Priest more profitable to vs then Aaron was to the Iewes; he deliuered vs from the fierce wrath and indignation of the Almighty, and from all those fearefull plagues which we iustly deserued, because of our disobedience and abominations.

Christ more zealous then Phineas, ^h For the zeale of his fathers house did eat him vp. ^h Ioh. 2. 17.

He is more glorious then Iehoshua was, not only in his owne Person, but also in all his faithfull seruants; for he will giue to each one of them a pretious Garment, and a faire Diadem; ⁱ Euen the crowne of life, which shall not be taken from them. ⁱ Reuel. 2. 10.

Iesus Christ as he is our high Priest to appeare in the sight of God for vs, ^k To reconcile vs to our God, and to set vs at peace with him, through the blood of his crosse: So also he is our propitiatory and meritorious sacrifice. ^l Christ hath loued vs, and hath giuen himselfe for vs, to be an offering, and a sacrifice of sweet smelling sauour vnto God. ^k Col. 1. 10.

Vnus Christus, idem Sacerdos, & Sacrificium, veniens ad nos, offerre pro nobis, quod sumpsit ex nobis, vt auferret a nobis quod inuenit in nobis, peccatum. One Christ, the same one Priest, and one Sacrifice, comming to vs, offered for vs, which ^l Eph. 5. 2.

F he

Alcui. lib. 3. de trinitate cap. 2.

he tooke of vs, that he might take from vs, which he found in vs, *viz.* sinne and iniquitie.

Christ is both the Priest, the Sacrifice, and the Altar; the Priest, as he is both God and man: the Sacrifice, as he is man: the Altar, as he is God; and ^m *As for our sakes he did Sanctifie himselfe,* So he will Sanctifie all the Sacrifices which he shall offer to God, and make them acceptable to his heavenly Father.

^m Ioh. 17. 9.

Vse.
ⁿ Heb. 10. 21.

Seeing therefore we ⁿ haue such an *high Priest which is ouer the house of God, let vs draw neere with a true heart in assurance of faith sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.*

By approching vnto such an high Priest, and by inioying the vertue of his Priesthood, we shall receiue many and great benefits.

Iosephus
Antiq. iudaic. lib. 11.
cap. 3.

For if the people of Ierusalem by the ministry of *Jaddus* their high Priest, were freed from great feare, and their worldly state bettered: If the wrath of a mightie enemy, euen of *Alexander* the great (who came of purpose to destroy and spoile the citie) was mitigated and remooued, and sundry fauours and immunities was granted and conferred to the nation while as the high Priest, being clad with his Priestly garments, did come forth to salute that conqueror.

^a Luk. 3. 7.

We by acknowledging and taking hold vpon our high Priest, ^a *Shall be deliuered from the wrath to come,* from the displeasure and indignation of the Almighty, from the fearefull plagues and punishments due to sinne; and ^b *Now wee may*

^b Rom. 5. 11.

reioyce

reioyce in God through our Lord Iesus Christ, by whom we haue receiued the attonement and reconciliation. We shall haue great comfort in this life, and greater consolations in the life to come. By the Priesthood of Iesus we shall haue comfort in this life, to mitigate our troubles and temper them; but greater comfort in the life to come, for to abolish our troubles and remooue them, ^c God shall wipe away all teares from our eyes, and there shall be neyther sorrow, neither crying, nor death: ^d Blessed are they who dye in the Lord, euen so saith the spirit, for they rest from their labours, and their workes follow them. The consolations of this life are like the comforts wee receiue from the Moone to temper darknesse: But the consolations of the life to come, are like the consolations which we receiue from the Sunne, which doth abolish and put away darknesse.

^c Reu. 21. 4.^d Reu. 14. 13.

Simil.

Thus by the Priesthood of Christ we shall be deliuered from the anger of God, from the curse of the Law, from the punishment of sinne, from the paines of hell. We shall be reconciled vnto the Almighty, we shall obtaine great fauours and priuiledges; grace and peace shall be multiplied to vs, his louing kindnesse better than life shall be continually extended to vs.

We stand in great need of Iesus to be our Doctor and Master, that hee may instruct vs that are ignorant and vncertaine what to doe: in comparison of Christ the most learned among men should not ^e be called Doctors, *for one is our Doctor, euen Christ.*

Christ our Doctor.

^e Math. 23. 10.

He is a Master of greatest wisdom, of greatest power, of greatest diligence, of greatest patience, of greatest love, and a most willing Master and everlasting Doctor.

^f Ioh. 1. 18.

^g Col. 2. 3:

He is a most wise Master, ^f *The only begotten Sonne, which is in the bosome of the Father,* ^g *in whom are hid all the treasures of wisdom and knowledge.*

^p Eccles. 22. 7.

First, Our Master as he delivers most wholesome, most excellent and heavenly doctrine to his owne Disciples; so is he most powerfull and able to make them (albeit by nature they are dull-witted and foolish) to vnderstand and be capable of his profitable and high instructions. This is only proper to our great Doctor, for no other Master is of power to teach and instruct an idiote, according to the saying of the Wise man; ^h *Who so teacheth a foole, is as one that glueteth a potshard together, and as he that waketh one that slepeth from a sound sleepe.*

ⁱ 1. King. 12.

7.

Secondly, He is also a powerfull Master, because he furnisheth strength and grace to his Disciples, that they may practise his profitable precepts. Those old men, who had bene ancient counsellors to *Salomon*, did giue good counsell to *Rehoboam*, wherby his kingdome might haue bin established; ⁱ *and his people bene his seruants for euer*: But they were not of power to cause *Rehoboam* to follow their good aduise, for he forsooke the counsell that the old men had given him, and followed the counsell of yong men, so his people rebelled, and his kingdome was rent from him.

Seneca

Seneca a wise and learned man, hee taught his disciple *Nero* many lessons of temperancie, of honestie, of clemencie, but he could not moou *Nero* to imbrace them, and continually to practise them in his life and conuersation; for *Nero* became cruell, deceitfull, most intemperate, and vicious.

But our blessed Master, as hee teacheth supernaturall knowledge, and heauenly lessons that leades to eternall happinesse; so hee giueth vs power to conceiue them, and to beleue them: further, hee giueth vs grace to practise them in our life and conuersation, to vse them rightly to his owne glory, the good of others, and to our owne saluation.

Thirdly, our Master is very willing and desirous to receiue disciples, of whatsoeuer estate, sexe, or condition they be; he inuites and calles vpon all, *Come to me, learne of me, ye shall finde rest to your soules.* *Antisthenes* a Philosopher, he said to his schollers, *abite*, passe from me: Our blessed Master is most vnlike him, for hee is very willing and content to receiue all that in sinceritie and humilitie will come to him, hee allures all to come to him, that he may teach them the way of their saluation.

Fourthly, Christ is a most diligent Master, *Hee riseth vpearly, and speakes to his people*; all the day long hee is content to instruct them, yee in the night hee will teach them, *He will prooue them, and so visit their hearts, that they shall remember his Name in the night, and keepe his Law.*

*k Mat. 11. 29.
Lact. in
vita Dio-
genis.*

*Christ our
Doctour.*

a Iere. 7. 13.

b Psal. 17. 3.

c Psal. 119. 55.

^d A2. 20. 31.

The Apostle *Paul* was earnest, and diligent to instruct the Ephesians, *For^d by the space of three yeeres, hee ceased not to warne every one, both nights and day with teares.*

^e Rom. 9. 22.

Christ, hee is a master of greater power and diligence, and very earnest to teach all Christians the way to eternall happinesse.

^f Rom. 2. 4.

Fiftly, Christ is a most patient teacher, for ^e *if he suffer with long patience, the vessels of wrath prepared to destruction, will hee not suffer with longer, and greater patience, the vessels of mercy prepared vnto glory?* He is patient in teaching vs, that of our selues are indocile, that are vn-ruly, that are vnthankfull; but let vs diligently take head, least we ^f *despise the riches of his bountifulnesse, of his patience, and long-suffering.*

^g 2. Kin. 4. 38.

Sixtly, Christ is a most louing teacher, for hee not onely instructs vs in the way of our saluation, but also he furnisheth, and bestowes vpon vs all things necessary.

^h Ephes. 4. 8.

Elisha was a louing master, it is certaine hee taught the children of the Prophets the knowledge of God, further, ^g *He nourished them that dwelt with him, when there was a famine in the Land.*

In vita Aristot. Guarino veronensi Autore.

Christ, ^h *when he ascended vp on high, he gaue gifts vnto men*, the gift of Knowledge, the gift of Prophecie, yea all giftes which wee inioy and possesse; Food, Raiment, Health, Riches, Honour, &c.

It is written of *Aristotle*, that he greatly loued and affected his schollers and disciples, principally

pally *Callisthenes*, and *Theophrastus*; and so great was his affection to *Callisthenes*, that for his sake hee suffered the wrath and indignation of *Alexander* himselfe.

The ardent loue of Christ toward his Disciples is vnspeakeable and admirable; he teacheth them, he nourisheth them, he hath suffered the curse of the Law, the heauie wrath of God, the torments of Hell, for the good of his Disciples that they may be deliuered; therefore hee giues them sufficient maintenance on this earth, and prepares an eternall Mansion of glory for them in the Kingdome of Heauen.

Seuenthly, Christ hee is an euerlasting Doctor, hee euer liueth to instruct vs, and this redoundes to the great profit and vilitie of all his Disciples. How profitable and expedient was it to *Iehoash King of Iudea*, that *Iehoiada* was his Preceptor and instructour, for *Iehoash did that which was good in the sight of the Lord*, all his time that *Iehoiada the Priest taught him*: but *Iehoiada waxed old, and was full of dayes, and died*; after the death of *Iehoiada*, the King and the Princes left the house of the Lord God of their fathers, and serued Groues and Idoles, and wrath came vpon Iudah and Ierusalem, because of their trespasse. During the life time of *Iehoiada*, while he taught him, *Iehoash* liued honestly, but after his death he falleth to Idolatrie.

2-Kin.12.2.

Iesus Christ hee saith truely of himselfe, *Behold I am aliue for euermore, Amen.* He liuing, instructs vs, which is for our exceeding good,

1-Kenl.1.18.

1 For

¹ Psal. 32. 8.*Use.*^m Mat. 11. 29.ⁿ 1. Cor. 1. 30.^o Isa. 7. 3.Christ our
Physician.^a Isa. 61. 1.^b Isa. 1. 6.

¹ For hee will instruct vs and teach vs in the way that we should goe, and will guide vs with his eye continually.

Seeing Iesus Christ is such a Doctour, who by his wisdom will remooue, or cure our foolishnesse; by his power, will supplie our weaknesse; by his willingnesse, will helpe our vntowardnesse; by his diligence, will amend our sluggishnesse; by his patience, will beare with our perversenesse; by his loue, will he couer the multitude of our infirmities, and bestow vpon vs the riches of his mercies; and seeing he euer liueth to teach vs the way of our saluation, it is our duetic most willingly to ^m learne of him, ⁿ who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption; and that wee may make the better progresse in his heauenly and wholesome Doctrine, ^o Come and let vs goe vp to the Mountaine of the Lord, to the House of the God of Iacob, and hee will teach vs his wayes, and we will walke in his pathes.

Wee haue great neede of Christ to bee our Physician; to heale vs that are diseased, and ^a to bind vp the broken hearted.

The Lord may iustly say of vs, as hee said of the people of the Iewes, ^b The whole head is sicke, yea and the whole heart is heauie, from the sole of the foote vnto the crowne of the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene wrapped nor bound vp, nor mollified with oyle.

Wee stand then in great need of Christ to bee
our

our Phisition, hee is most expert, well furnished with all sorts of Medicaments, hee is a most Louing, most Humble, and a most happie Phisition.

First, hee is most expert, and of perfect knowledge, and exactly knowes both the Nature, the Causes, and Remedies of all sickenesses and infirmities; hee knew what weakenesse and infirmitie was in his seruant *Peter*,^c better then *Peter* himselfe.

^c Ioh. 13. 38.

Secondly, hee is well furnished with all sorts of Medicaments, for grace is the principallest Medicament, and salue for our soules; ^d *The onely begotten Sonne of the Father, is full of grace and trueth*; and obtaining grace from him who is the Fountaine of grace, we shall certainly find the trueth of his saying, ^e *My grace is sufficient for thee*; sufficient to amend, or to mitigate all our infirmities.

^d Iohn 1. 14.

^e 2. Cor. 12. 9.

Thirdly, Christ is a most louing Phisition, hee regards our health and happinesse, but seekes not our siluer, gold, or riches: *Elisha* freely healed *Naaman* of his Leprosie, ^f *and refused to receive a reward from him.*

^f 2. Kin. 5. 16.

Christ, hee heales vs from the Leprosie of sinne, also hee heapes his benefits vpon vs, and bestowes rich rewards vpon his vnworthie creatures; and to procure our health, Christ was content to make the medicine of his owne heart blood: *Fusus est sanguis medici, & factum est Medicamentum phrenetici.*

August. lib. 5. contra. heres.

Fourthly, Christ is a most humble Phisition,

G

g meeke

^g Mat. 11. 29.

^h A. 8. 30. 34.

*Plutarch. in
symplicis.*

ⁱ Ioh. 3. 13.
& *passim.*

^k Mat. 11. 15.

Cornel. Cels.

^l Mat. 8. 16.

^m Luke 4. 39.

g meeke and lowly in heart, esteeming of poore and ignoble men, who dwell in small cottages, as of the Noble and rich personages, who remaine in pleasant Palaces, h For God is no acceptor of persons.

Christ, hee is very vnlike that vaine Phisition *Menecrates*, who being but a man, stiled himselfe god in his letter directed to King *Agessilaus*: Yet that naturall wise King, offended at the presumption of that foolish man, wished him a sound minde, and a right iudgement.

Our Phisition being God himselfe, tooke vpon him our nature, and in great humilitie called himselfe *i the sonne of man.*

Fiftly, Christ is a most happie Phisition, because none of his patients did euer perish in their sicknesse, *k For the blind receiue sight, and the halt goe, the lepers are cleansed, the deafe heare, the dead are raised vp;* the most dangerous and deadly diseases which hee vndertakes, are sufficiently cured and remooued.

And Christ hee most perfectly performes the duetic of a happie Phisition, which is (according to the iudgement of *Asclepiades*, one expert himselfe in that Art.) *Medici officinum est, ut cito, ut tuto, ut iucunde curet,* It is the duetic of a Phisition to cure speedily, surely, pleasantly.

Christ healeth the diseased quickly, because *l he cast out the vncleane spirits with his word, and healed all that were sicke; m when Peters winaes mother was taken with a great feuer, Christ, stood ouer her, and rebuked the feauer, and is left her:*

her, and immediatly she arose, and ministred vnto them. Christ hee healeth most surely, ^a for hee healeth all the infirmities of the godly: and most pleasantly, for in stead of their short paine, hee giueth eternall pleasure.

^a Psal. 103. 3.

If it be said, that many find greefe and bitterneffe, whiles the diseases of their soules are in curing.

I answer that it may be of trueth, for *omnis medicina habet, ad tempus amaritudinem, sed postea fructus doloris sanitate monstratur*, All sort of medicine for a time hath bitterneffe, but afterward the fruit of that paine, is knowne by health; the greife and bitterneffe is but momentany: but the ioy and pleasure is eternall, which none shall take from them.

Hieron. in ler.

First, because Christ is such a Phisition, wee should looke to him with the eye of faith, that we may be healed.

The Iewish poeple being ^o *stung with fierie Serpents, by looking to the brasen Serpent were healed; so we by looking to Christ, shall be healed from the sting of sinne.*

^o Num. 21.

Secondly, is Iesus Christ such a Phisition? we should also frequently resort vnto him, that wee may receiue Phisicke for our sicke soules. ^a *A great multitude of sicke folke, of blind, halt, and withered, came to the poole Bethesda to obtaine health for their bodies; albeit, of all the number one only was made whole at one time: we haue greater cause to come to Christ, that wee may obtaine health for our soules, seeing all who*

Vse.

^a Iohn 5. 3.

earnestly require health, will receiue it from his mercifull hands.

^b Mar. 5. 15.

If wee had such a feeling of the paine of the grieuous disease of our soules, ^b *as that poore woman diseased with a bloody issue twelue yeeres, who suffered many things of many Phisitions, who had spent all her goods, and it auailed her nothing.* If a sence of the paine of her body, moued her with weakenesse, and wearinesse through many impediments, to touch Christs garment; let vs addresse our selues to come to our Sauour.

^c Mat. 9. 12.

^c *The whole neede not a Phisition, but they that are sicke.*

^d Eccles. 38. 1

*Idem est ad
idem est ad
idem est ad*

When wee are come to our Phisition, let vs with all reuerence honour him: The wise man counselleth vs to ^d *honour an earthly Phisition, with that honour that is due vnto him, because of necessitie.* There is much more a necessitie of our heavenly Phisition, that we should honour him with all reuerence and submission.

^e 2 Chr. 16. 12

Wee should trust in him whom wee honour; *Asa* the King of Iudah did very foolishly, who in the extremitie of his disease, ^e *sought not the Lord,* but did cleaue to the Phisitions: but wee shall doe most wisely, if wee cleaue to our Phisition when wee expect for all good from him, who is the fountaine and bestower of euery good gift, and heauenly blessing.

^f Ezech. 18. 32

Thus looking to Christ, comming to him, honouring him, and trusting in him, we shall obtaine health from him, for ^f *Christ desireth not the death of him that dieth;* and being restored

to our health by our heavenly Physition, wee should shew our thankfulnessse towards him, as that Cripple did to *Peter* and *Iohn*; he followed them, ⁸ *He entred with them into the Temple praising God.*

⁸ *AQ. 3. 8.*

The Græcians exceedingly honoured *Hippocrates*, and esteemed him worthy of diuine worship, because he foretold that the plague of pestilence was comming, and did send his disciples to helpe and support the diseased.

Plin. lib. 7. cap. 37.

Our Physition he forewarnes vs of the wrath of God, and of his plagues, he auerts and stayes the iudgements of God, that they doe not seize vpon vs, he worketh our health, he procures our reconciliation with God, and our eternall saluation. What thankfulnessse should wee shew to him, with what honour should we adore him, how earnestly and willingly should wee follow him, praising and worshipping his glorious name for euer.

Iesus Christ^h Who is the great Sheepheard of the sheepe through the blood of the enerlasting couenant, he is most necessarie for vs; ⁱ That he might gather together in one the children of God which were scattered, ^k That he may feed them, and giue them peace, that they may dwell safely in the wildernesse, and sleepe in the woods, now the sheepe of Christs pasture are men, saith the Lord God.

Christ our Pastour.
^h *Heb. 13. 20.*
ⁱ *Ioh. 11. 52.*

^k *Ezech. 34. 23, 25, 31.*

Jacob he was a good sheepheard, he suffered great paines for the good of his sheepe; ¹ *In the day he was consumed with heate, and with frost in the night, and sleepe departed from his eyes.*

¹ *Gen 31. 40.*

^m Exod. 3. 1.

So ^m Moses, when he kept the sheepe of Iethro his father in law, he drove the flucke farre within the desert, to the end they might haue more plentie of foode.

ⁿ 1. Sam. 17. 34.

Dauid was a strong and couragious sheeheard, for ⁿ when a lyon came and tooke a sheepe out of the flocke, Dauid went out after the Lyon and caught him, and tooke it out of his mouth, he smote the Lyon, and slae him.

The great Sheeheard of our soules is more painfull then Iacob, more carefull and prouident then Moses, more strong and couragious then Dauid.

^o Heb. 12. 3.^p Phil. 2. 8.^q Psal. 23. 2.^r Luk. 15. 4.

Christ he ^o endured the crosse, and suffered contempt, ^p He humbled himselfe, and became obediens to the death, ^q He maketh his sheepe to rest in greene pasture, they shall not want, ^r He followeth the lost sheepe, he finds it, he layeth it on his shouldiers with ioy, he carrieth it home.

^s 1. Pet. 5. 3.

Christ he is more strong then Dauid, he deliuers vs from the diuell our aduersarie, ^s Who as a roaring Lyon walketh about continually, seeking whom he may deuoure.

Vse.

^t Psal. 119. 176.

Let every one of vs confesse in sinceritie, and pray feruently, saying, with the holy man of God, ^t I haue gone astray like a lost sheepe, seeke thy seruant, for I doe not forget thy commandments.

It is very manifest by prooofe of continuall experience, that there is an absolute necessitie of the foure elements for the maintenance of this our earthly life, but certainly we stand in greater need of the Lord Iesus, for the sustenance and pre-

preseruatiō of the spirituall life of our soules.

The element of the Ayre refresheth vs; it is the element of our breathing, and place of our Being.

The Water serues to cleanse and to wash away our filthinesse, and for many other good vses.

Fire or heate warmes vs; and prepares foode for the nourishment of our corruptible bodies.

The Earth beares vs, albeit, ^a *It groweth vnder vs, for the burthen of our sinnes*; it nourisheth vs, and doth carry thorow the secret veines thereof, the water of the Ocean, farre from man; it makes the salt and bitter waters of the Sea, to be sweet and pleasant to vs.

^a Rom. 8. 22.

But Christ is much more needfull for vs; he doth refresh vs with ioy, with comfort, and with the light of his countenance, ^b *In him we haue peace*, ^c *in him we liue, wee moue, and haue our Being*; Christ purgeth vs, ^d *and washeth vs from our sinnes in his blood*, he warmeth our cold frozen hearts with the heate of his loue.

^b Ioh. 16. 33.

^c Act. 17. 28.

^d Reu. 1. 5.

^e *We who were aliens and strangers from the cōuenient of promise, and we who were farre off, are made neere by his blood; we are no more strangers nor forreiners, but Citizens with the Saints, and of the household of God. Yea, ^f When the Elements shall melt with heate, and the earth with the workes that are therein shall bee burnt up, and the heauens shall passe away with a noyse, and all things shall forsake vs; Euen then Christ ^h shall be vnto vs both in life and death aduantage.* He shall be

^f Eph. 2. 13, 13. 19.

^f 2. Pet. 3. 10.

^h Phil. 1. 22.
Col. 3. 11.

^k Ioh. 14. 3.

Vse.
To seeke
Christ.

^l Math. 6. 33.^m Ioh. 14. 6.ⁿ Mat. 25. 34.^o Luk. 15. 8.^p Cant. 3. 2.^q Isa. 55. 6.

be all, and in all things to vs; he will neuer leave vs, ^k He will receiue vs vnto himselfe, that where he is, there we may be also, remaining and raingning with him in eternall and vnspeakeable glory.

The consideration of this, that Christ is so necessarie for vs, should moue vs, and vrge vs to seeke him first of all and principally, to seeke him diligently and carefully, to seeke him in time, to seeke him in the right place where he is to be found, to seeke him in feare and humilitie, to seeke him in truth and sinceritie, to seeke him continually and constantly.

First, We should seeke him principally, for if ^l First we should seeke the kingdome of God (wee should seeke Him first and principally) *Who is ^m the way to that kingdome, and ⁿ who is the giuer and bestower of that kingdome.*

Secondly, Let vs seeke Christ diligently, for so he seekes vs, as ^o a woman if shee lose one peece of siluer, doth light a candle, and sweepe the house, and seeke diligently till shee finde it. By our diligent seeking of Christ, we declare and testifie that we are the true Spouse of Christ, who desireth to be ioyned inseparably to her husband, ^p seeks him by night, and if shee finde him not, she riseth and goeth about in the Citie by the streets, and by the open places, and asketh the watch-men, and diligently seeks him whom her soule loues, till shee finde him and take hold on him.

Thirdly, Let vs seeke Christ in time, ^q Seeke yee the Lord while he may be found, call ye vpon him while he is neere; Let the wicked forsake his waies, and

and the vnrighreous his owne imaginations, and re-
turne vnto the Lord, and he will haue mercy vpon
him, and to our God, for he is very ready to forgieue.

The foolish Virgins fought Christ, but vn-
timoussly; ¹ *When the gate was shut, they cried,*
Lord, Lord, open vnto vs, but hee answered verily
I know you not.

¹ Math. 25. 12.

If we desire the Lord neere vnto vs, that so ti-
moussly we may seeke him and finde him, our
ioy and our treasure, let vs labour to obtaine mel-
ting and broken hearts, and sorrowfull soules, be-
cause of our grieuous sinnes and hainous tres-
passes committed against so good a God, so
kinde and so gracious a God for vs; ¹ *The Lord*
will be neere vnto them that are of a contrite heart,
and will saue such as be afflicted in spirit.

¹ Psal. 34. 18.

Fourthly, When we adresse our selues to
seeke Christ, let vs resort to the right place, and
to the blessed companie of the godly people: *John he saw*
Christ in the midst of the seven golden
candle-sticks, abiding with great maiestie, pow-
er and glory. We should seeke Christ in that
place, among that societie, where he promised to
be present, in the Church, among the assembly of
the righteous. ¹¹ *Loe, I am with you alwaies vntill*
the end of the world.

¹ Reu. 1. 13.

¹¹ Math. 28. 20

Fifthly, Seeing Christ is so necessarie, it is our
dutie to seeke him with holy feare and humilitie,
as *Iacob* sought his fathers blessing; he feared
² *least he should haue bene cursed;* with humilitie
and feare he sought his blessing.

² Gen. 32. 22.

That happie woman *Queene Ester*, while shee

b Ester 4. 16.

was to seeke her owne life, and the life of her people from her husband King *Ashuerus*, remembering her owne unworthinesse and indignitie, and beholding the King his maiestie and glory, with preparation, feare, humilitie and fasting, she came to the King, and made her humble supplication to him, shee found fauour in his sight, her request was granted vnto her.

Thus we seeking Iesus in holy feare, in humilitie, with fasting, with preparation; wee shall finde him: we may draw neere to him while he holds vp the golden scepter of his mercy vnto vs.

c Ioh. 6. 26.

Sixtly, Let vs seeke Christ in sinceritie for his owne sake, to glorifie and honour his holy name; not as the carnall Iewes, who sought Christ for their bellies, *c That they might be filled*; wherefore Christ he reprooues them; but let vs with earnest studie seeke Christ, and labour to be like Nathaniel, *d True Israelites in whom is no guile*, so Christ shall accept of vs.

e 1. Thess. 5. 17.

Seauently, If it bee profitable for vs to pray continually, it will bee profitable also to seeke Christ continually; *Christi natiuitas sanctificat nostram, eius vita instruit nostram, eius mors destruit nostram*, Christs birth sanctifies our birth, his life instructs ours, and his death destroyeth our death. *In cassum laborat in acquisitione virtutum qui eas alibi quam in Christo querit*, In vaine doe any labour to acquire vertues, who seeke them in any other place then in Christ.

Bernard.

When we by the grace of God are dutifully exercised in seeking of the Lord Iesus, we may be

CHAP. III. *Of the Loue of Christ.*

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be well assured to finde him; & *whom our soule loneth*, seeing it is his owne gracious promise; & *Aske and it shall be giuen you, seeke and ye shall finde*, euen Christ himselfe, who is of greatest excellencie; in whom there is sufficiencie of all good; to be our King to deliuer vs, who naturally are in bondage; to defend vs that are infirme and weake of our selues; to gouerne vs, who are vnruely; wee shall finde him to be an high Priest, to make intercession for vs, who are guiltie; to reconcile vs to our God, who were his enemies; to blesse vs with spirituall blessings; we shall finde him our Doctor to instruct vs that are ignorant; our Physician to heale vs that are diseased; our Pastor to feed vs, who are most indigent, to the great ioy of our hearts, to the eternall comfort of our soules, to our euermlasting happinesse.

† Cant. 1.6.

§ Math. 7.6.

CHAP. III.

Of the Loue of Christ.



OV R blessed Sauour, so excellent in his owne nature, so necessarie for vs, he is also most louing and mercifull to vs. The vndoubted assurance, and the firme perswasion of his great loue and ardent affection towards vs, is the cause of our ynsppeak-

^a Psal. 40. 5.^b Psal. 139. 17.^c Eph. 3. 18.

Christs
Loue.
9. Proper-
ties.

I.
His Loue
eternall.

^d Eph. 1. 4.
^e Math. 25. 34

^f Eph. 1. 11.

able ioy and consolation: Yea, the diligent remembrance of this loue of God to his owne Saints, is the cause oft-times of their wonder and admiration; ^a O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake of them, but they are moe then I am able to expresse.

^b How deare therefore are thy thoughts vnto mee, O God! how great is the summe of them! If I should count them, they are moe then the sand: ^c who may be able to comprehend what is the breadth, and length, and depth, and height: And to know the loue of Christ which passeth knowledge.

If the infinite loue of Christ towards his owne cannot be comprehended, how can it be sufficiently vttered or declared; Yet let vs remember for our comfort and instruction, that the loue of Christ towards his Saints is eternall, great, constant, sweet, wise, strong, manifest, a naturall loue, and a free loue.

First, Christs Loue is eternall, because he loued vs before the world was made, ^d he who chose vs, and ^e prepared a kingdome for vs before the foundation of the world, he also loued vs before the beginning of the world: But Christ chose vs, and prepared a kingdome for vs, before the foundation of the world. It is true then he loued vs before the world was made, ^f *even he loued vs, and predestinate vs to happinesse from all eternitie, which worketh all things after the counsell of his owne will, to his glory, to our felicitie.*

Secondly,

Secondly, Christs loue is very great, his affection wonderfull tender towards his owne, *g His eyes are vpon them, his eares are open to their crie, his heart pittieeth them, his hand helpeth them, hee deliuereth them out of all their troubles, hee will neuer forget them ;* *h Can a woman forget her childe ; though she should forget, yet Christ will not forget his Saints, for i he sets them as a seale vpon his heart, and a signet vpon his arme.*

2.
His loue
tender.
*g Psal. 34. 15.
& 15. 17.*

h Isa. 49. 15.

i Cant. 2. 6.

His loue is more tender and ardent, then the loue of parents to their children ; *k Though my Father and Mother should forsake me, yet the Lord will gather me vp, and be the God of my saluation ;* *l Greater loue then this hath no man, when any man bestoweth his life for his friends.*

k Psal. 27. 10.

l Ioh. 15. 13.

Some Mothers for the preservation of their naturall life, haue killed their owne children, *m and did eat them ;* we reade of no Mother, who did giue her owne flesh to be food for her child, to saue his life in time of famine : But our most louing Sauour did bestow his owne life, *n And gaue his owne flesh for the life of the World,* he was willingly content to die, that we might liue eternally with him in his happie Kingdome.

m 2. Kin. 6. 29

n Iohn 6. 51.

Thirdly, Christs tender loue is also constant and permanent, *o Forasmuch as he loued his owne which were in the World; vnto the end hee loued them ;* *p With him there is no variablenesse, neither shadowing by turning ;* *q The Lord changes not, and the sonnes of Iacob are not consumed.*

3.
Loue con-
stant.
*o Iohn 13. 1.
p Iam. 1. 17.
q Mal. 3. 6.*

The great King of Heauen, is not as the mortall kings on this earth, who oftentimes will alter

Ester 3. 1.

Ester 7. 9.

Plutar. in
vita Alex.Richard
Knolles in
the Tur-
kish Hi-
storie.

fection, and change their fauor to wrath and indignation; *King Ahashueroth did promote Haman, & exalted him above all his Princes, but shortly after, in his wrath commanded to hang him.*

Who was in greater fauour with *Alexander* the great, then *Clytus* or *Callisthenes*? yet *Clytus* within a short space was killed, and *Callisthenes* tormented.

Who in greater credit with *Solyman* the Magnificent, fourth Emperour of the Turkes, then *Abraham Bassa*, whom *Solyman* made *Vesier*, which is the cheefe of all the Bassaes, and President of his. Councell, the greatest honour in the Turkish Empire, next vnto the Emperour himselfe? And to honour him yet more, hee deliuered him his priuate Signet, wherewith the Turkish Emperours neuer vsed to trust any but themselues; what hee commaunded was done, and whatsoeuer he did was taken for well done. He might without the Emperours knowledge giue any office, yea, the gouernment of whole Prouinces and Countries vnto his fauorites; without whose companie *Solyman* was as one halfe dead.

Hee so possessed the Emperour, that many commonly said *the soule of Solyman liued in Abraham*. But quickly after, *Abraham* so much beloued and honoured, is brought in disgrace with *Solyman*, He in the Court was murdered by the commandement of the Emperour, and so became the scorne of Fortune, the lamentable spectacle of mans fragilitie.

But

But whosoeuer shall attaine to that happinesse, as once to enjoy the loue and fauour of Iesus, hee may certainly bee perswaded, neuer to loose the same; For ^a God is not as man that hee should repent, ^b and the gifts and calling of God are without repentance, ^c who shall separate vs from the loue of Christ, & hee will not breake the bruised reed, nor quench the smoaking flaxe, but bring forth iudgement in truesh, who ^e will sufficiently haue compassion on them that are ignorant, and out of the way.

^a Num. 33. 19

^b Rom. 11. 29.

^c Rom. 8. 25.

^d Esa. 42. 3.

^e Heb. 5. 2.

Dilexit nos Christus dulciter, sapienter, fortiter, dulciter quod carnem induit, sapienter quod culpam vitauit, fortiter quod mortem sustinuit. Christ hath loued vs Sweetly, Wisely, Courageously; Sweetly, because hee was clothed with our flesh; Wisely, because hee eschewed our fault; Courageously, because he suffered death, that ^f through the suffering of death, by Gods grace he might tast death for all men.

4.
His loue
Sweete.
Bern. super
Cant. ser. 20

^f Heb. 2. 4.

^g Phil. 2. 7.

^h Gal. 4. 4.

ⁱ Rom. 1. 3.

^k 1. Tim. 3. 16

Christ he loued vs Sweetly, when hee ^g being equall with God, tooke on him the forme of a seruant, ^h and was made of a woman, ⁱ our Lord was made of the seede of David according to the flesh, ^k Without controuersie; great is the mysterie of godlinesse, which is God manifested in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleueed on in the World, and receiued vp in glory.

Is qui fecerat hominem, factus est quod fecit, ne periret, quod fecit factus est, homo suscipiendo, quod non erat, non perdendo quod erat. Hee who made

August.

made man, hath become what hee hath made; least that which he hath made should perish; he hath become man, by taking that which he had not, not by loosing that which he had.

¹ Hebr. 5. 1. Christ hath loued vs Sweetly, *who being equall with God in glory, did take vpon him our nature, and I was compassed with our infirmities, and was found in our shape, because hee loued vs so, he would worke that great worke of our redemption.*

^m 1. Kin. 22. 30 King Achab ^m when he went vnto the battell against the Aramites, he did change his apparell, vndoubtedly not of loue, but of feare.

ⁿ Gene. 3. 15. Our Sauour, ⁿ the seed of the woman, who was to breake the head of the Serpent, ^o hee made himselfe of no reputation, and was made like vnto men, and was found in shape like as a man; his exceeding loue and wonderfull affection, was the cause that mooued him to make such an exchange, as to take our flesh, and giue to vs his righteousnesse.

^{5:}
His loue
Wife.

^p 1. Pet. 2. 22.

Fiftly, Christ hath loued vs most Wisely; for albeit, hee tooke vpon him our nature, yet hee was not defiled with our sinne, ^p Christ did not sinne, neither was there guile found in his mouth.

^q Num. 21. 9. As that Serpent of brasse, which Moses by the direction of God lift vp in the Wildernesse, it had the shape of a Serpent, but not the venome, nor poison of a Serpent; Yea, ^q when a fierie Serpent had bitten a man, if he looked vp to the Serpent of brasse, he recovered and liued.

^r Iohn 3. 14.

So Iesus Christ ^r became the sonne of man, that
whosoever

whoſoever beleeneth in him ſhould not periſh, but haue eternall life.

He was clad with our nature, but not polluted with ſinne, being ^c *the holy Sonne of God, conceived by the Holy Ghoſt, borne of the Virgine Mary.*

^c Luk. 1. 35.

Wee haue great comfort in this ſimilitude, becauſe Chriſt being very God, is very man alſo in one perſon; wee haue greater comfort in the diſſimilitude, becauſe albeit Chriſt bee man like vnto vs, yet hee is no ſinfull man as wee are; but is holy, harmeſſe, ^c *the undefiled Lambe of God without ſpot, ^a which knew no ſinne, that we ſhould be made the righteousneſſe of God in him.*

^c 1. Pet. 1. 19.

^a 2. Cor. 5. 21.

Seeing the Sonne of God hath aſſumed our nature, he is a fit Sauour to ſatiſſie the Juſtice of his Father, for that tranſgreſſion and fault committed by man; for it is agreeable to reaſon, that becauſe man ſinned againſt God, hee ſhould alſo make ſatiſfaction for ſinne.

And ſeeing Chriſt was free from ſinne, & the holy Son of God, not ſubiect to any inbred impietie, that is a greater comfort for vs; thereby we may bee aſſured whatſoever Chriſt ſuffered, it was for our ſakes; ^b *Hee was wounded for our tranſgreſſions, hee was broken for our iniquities: the chaſtiſement of our peace was vpon him, with his ſtripes we are healed; and the Lord hath laid vpon him the iniquities of vs all.*

^b Iſa. 53. 5, 6.

Chriſt our moſt holy high Prieſt, is not like the Leuiticall Prieſts; For ^c *they were bound to offer for ſinnes, aſwell for their owne part, as for*

^c Heb. 5. 3.

^d Heb. 9. 16.

the peoples, because they were sinfull like the people: But Christ who is altogether free of sin, ^d Hath appeared once to put away sinne, by the sacrifice of himselfe. Christ being without sinne, is most fit to make satisfaction for vs who are sinners.

6.
His loue
strong.
^e Ioh. 10. 18.

Sixtly, our Sauour loued vs Valiantly, because he suffered death for vs, and that most willingly, not by constraint or compulsion; ^e No man taketh my life from me, but I (saith he) lay it downe of my selfe; I haue power to lay it downe, and to take it vp againe; And so^t hath abolished death, and hath brought life, and immortalitie vnto light through the Gospel.

^f 2. Tim. 2. 10

Athanasius
de Christi
passione.

Quemadmodum infestum animalculum cui nomen vespa, cum impetit Petram, non eam laedit incursu, sed potius perdit aculeum, sic mors vehementer falsa est incurrens vitam, qua est Christus Iesus, non enim potuit eum tenere mors, sed ipsa potius aculeum perdidit.

^g 1. Cor. 15. 55

Like as that troublesome little beast called the Waspe, when it inuades a hard Rocke, it hurts not the Rocke by that onset, but rather looses her sting: So death was greatly deceiued by setting vpon life, which is Christ Iesus; for death could not hold him, but rather loose her sting; so that Christ saith triumphantly; ^o O death, where is thy sting? O graue, where is thy victory?

7.
His loue
manifest.

Seuenthly, Christs loue towards vs is manifest and apparent, not an obscure or hid loue; it appears cleerely both by his words or stiles which

which he giueth vs, and by his workes which he did for vs; Christ saith to the godly soule, ^h *My Sister, my Spouse, my Love, my Dove, my undefiled, open to me, come to me; He calleth his people his heritage, his portion, the lot of his inheritance; I He that toucheth them, toucheth the apple of the Lords eye; and Christ when he is speaking of any, who shall doe his Fathers will, he saith the same is my brother, my sister, and mother.*

^h Cant. 4. 9.
& 5. 2.

ⁱ Psal. 94. 5.
^k Deut. 32. 9.
^l Zach. 2. 8.

^m Math. 12. 50

All those stiles which Christ giueth to his owne, are louing and comfortable.

So the workes which he doth to them, they are very pleasant and profitable.

First, He awaites vpon our comming to him, and expects vs a longer time then ⁿ *Samuel* did awaite for *Dauid*, when he was to anoynt him King ouer Israel; ^o *He stands at the doore of our hearts and knockes; If any man heare his voice, and open the doore, he will come in vnto him, and suppe with him.*

ⁿ 1. Sam. 16.
12.

^o Reu. 3. 20.

Gemina dulcedo suauitatis exuberat in pectore Christi, longanimitas in expectando, & facilitas in donando, Double sweetnesse of pleasure abounds in Christs heart, his patience, longanimitie in awaiting for vs, his readinesse to giue gifts to vs.

Bernard
supra Cant.

Secondly, When we haue wandred and gone astray, and are as lost sheepe in the wilderness of this world, he followeth vs, he seekes vs diligently while he finds vs, ^p *he layeth vs on his shoulders with ioy*, and brings vs home againe into the sheepe-fold of his obedience.

^p Luk. 15. 5.

^a Gen. 29. 18.
^r 1. Ioh. 3. 16.
^r Gal. 3. 13.
 14.

Thirdly, Because he loued vs, he hath suffered much paine for vs, more then ^a Iacob *suffered* for Rachel; ^r *Hereby haue we perceined his loue, that he layed downe his life for vs,* ^r *and hath redeemed vs from the curse of the law, when he was made a curse for vs, that through him the blessing of Abraham might come vpon vs, that we might receiue the promise of the Spirit through faith.*

^a Iosh. 15. 17.
^b Col. 2. 15.

Fourthly, Because Christ loued vs, he hath fought valiantly to obtaine and purchase vs to himselfe; he hath fought more valiantly then ^a Othniell did for Achsah the daughter of Caleb, whom hee gat to wife, with a field, and with a blessing: But ^b Christ hath *spoiled the Principalities and Powers, and hath made a shew of them openly, and hath triumphed ouer them in the crosse.*

^c Psal. 37. 24.
^d Psal. 103.
 13.

Fifthly, Because he hath loued vs, he hath patiently borne with our infirmities, and did not forsake vs when we did offend him; ^c *Though we fall, we shall not be cast off, for the Lord putteth vnder his hand;* ^d *As the father hath compassion vpon his children, so hath the Lord compassion on them that feare him.* Parents doe not reiect and despise their diseased and sickly children, but rather cherish them and beare with them; the loue of Christ is more ardent, who beareth with our imperfections, and healeth all our infirmities.

^e Col. 2. 13,
 14.

Sixtly, ^e *Christ hath forgiven vs all our trespasses, and hath put out the hand-writing that was against vs, euen he took out of the way that obligatiō which was contrary to vs.* Thus he dischargeth vs of a most dangerous debt, hee cureth vs of a most deadly

deadly disease, he preferues vs from a most cruell enimie, he deliuers vs from a most darke prison, he washeth vs from most filthy spots. That happie woman did euidently declare her great loue to Christ, while shee^d *did wash his feete with her teares, and did wipe them with her haire, and kissed them, and anointed them with oynments.*

^d Luk. 7. 38.

But this is a greater demonstration of Christs loue towards vs, for that he hath washed vs vile and miserable sinners with his owne blood, from the filthinesse and pollution of our finnes, and ^e *anoynted our eyes with eye salue, that we may see.* And ^f *the anoynting which we haue receiued from him dwelleth in vs, and teacheth vs all things needfull for vs to know for our eternall saluation.*

^e Reu. 3. 18.

^f 1. Ioh. 2. 27.

And as in loue he hath deliuered vs from the greatest euill, and hath discharged vs of the worst debt; so also in his incomprehensible fauour, he hath bestowed vpon vs the greatest good, and furnished to vs the most pretious and durable riches.

When as *Augustus Caesar* had of his owne accord payed the debt of a Senator his fauorite, and had releued him of that heauie burden, he was therefore renowned and greatly praised; Yet he did not bestow a sufficient maintenance, whereupon his friend afterward might haue bin intertained, as he being aduertised of that matter, did write to the Emperour, *Mihi nihil*, Thou hast giuen nothing to me.

Macrobius,
l. 2. Saturn.
cap. 8.

But Christ as he hath releued vs, of a most troublesome debt, by making satisfaction there-

^f Gen. 24. 51.

^h 2. King. 9. 7.

ⁱ Heb. 12. 18.

^k Col. 3. 11.

^l Jer. 32. 31.

^m Ioh. 16. 13.

ⁿ Reu. 3. 31.

of; so further, hee will giue vs more pretious iewels, and more worthy rayment then ^g Eleazer Abrahams seruant gaue to Rebecca, and ^h a better inheritance thē David gaue to Mephibosheth: yea, ⁱ He will receiue from him a kingdome which cannot be shaken, but remaineth with vs for euer. So we may say, ^k Christus nobis omnia & in omnibus, Christ is all to vs, and in all things.

This was a true signification of the loue of Euilmerodach King of Babel, toward Iehoiachin King of Iudah, for that ^l he lifted up his head and brought him out of prison, he spake kindly to him, and changed his prison garments; he set his throne aboue the throne of his Princes that were with him in Babel, and he did giue him a continuall portion all the dayes of his life.

Christ hath giuen a more sure demonstration of his loue towards vs, who brings vs forth from a filthy prison, who speakes peaceably and comfortably to our consciences, who changeth our prison, rent and polluted garments, who bestoweth vpon vs ^m the Spirit of truth which will leade vs in all truth, and ⁿ who will grant to vs, that we shall sit with Him, and with his Father in his throne, to praise and blesse his glorious name for euer and euer.

Thus the Loue of Christ, may be very manifest and well knowne to vs, by his awaiting for vs, who are lingring; by his seeking of vs, when we are wandring; by his taking paines for vs, who were fleeing and departing from him; by fighting for vs, for our Redemption; by suffering

ring vs who are infirme and weake; by forgiuing vs great debts, by bestowing vpon vs great benefits.

Eightly, Christs Loue is naturall, not forced; ^a *He taketh away iniquitie, and passeth by the transgressions of his heritage, he reteineth not his wrath for euer, because mercie pleaseth him; He will turne againe and haue compassion vpon vs, he will subdue our iniquities, and cast all our sinnes into the bottom of the Sea:* We may therefore (because Christs loue is naturall, and mercy pleaseth him) with assured confidence belecue all his promises.

Naturall.
^a Mich. 7. 18,
19.

If a couetous or auaricious worme, would promise vs great benefite, we might haue cause to doubt of the performance of that promise, seeing it is contrary to his nature to be liberall or beneficiall.

Gratious.

But Christ when he promiseth good things, we may be certainly perswaded that in due time he will accomplish and fulfill what euer he hath promised; for *he doth^b quiet himselfe in his loue.* His fauour is naturall to him. As it is naturall to a liuely fountaine, to giue forth her streames of wholesome water, and to the bright Sunne to giue light and heate where it shineth: So it is naturall to Christ, who is the true fountaine and well-spring of all blessednesse, and who is ^c *the Sonne of righteousness*, to refresh, enlighten, and giue health and grace to all his beloued Saints, where euer they remaine vpon this earth.

^b Zeph. 3. 17.

Simil.

^c Mal. 4. 2.

Ninthly, The Loue of Christ, is a most free Loue, no waies merited by vs; for it is extended

Christs
Loue free.

to

^d Hof. 14. 5.*Vſe.*

to miserable, sinfull, vnworthy, and wretched creatures: Christ will cure our miserie, ^d *heale our rebellion, he will loue vs freely, his anger will be turned away from vs, he will make vs happie for euer.*

I will speake God-willing, of our naturall miserie and wretchednesse, in the next Chapter.

But first, propound the vſe of this doctrine, *viz.* that we should loue Christ, who hath so loued vs.

Secondly, The euident signes, and some infalible tokens of those that loue Christ, whereby they may truly know whether they loue Christ their Redeemer or not.

Thirdly, Some comforts and benefits, which are prepared for all those that loue the Lord Iesus.

Loue
Christ ear-
nestly.

^e Cant. 2. 5.^f Cant. 2. 4.^g Luk. 8. 37.^h Deut. 30. 5.

First, it is our dutie to loue and affect our Sauiour with a most ardent and earnest affection; the faithfull soule, the true Spouse of Christ saith ^e *I am sicke of loue*; Great is her affection towards Christ, great will be the consolation she shall receiue from Christ; ^f *He will bring her to the wine-cellar, his loue will be a banner ouer her, he will stay her with siagons, and comfort her with his apples, his fruit will be sweet and delectable vnto her mouth, his comforts will refresh her for euer.*

Let vs not preferre the loue of any worldly thing or earthly commoditie vnto the loue of Christ, for so did the Gadarens, from ^g whom Christ departed, whom he left in misery and bondage: But let vs ^h *loue the Lord our God, with*

all

all our heart, and with all our soule, that we may line; He that loueth his life better then Christ, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

Secondly, The inward affection of our heart, should appeare euidently, and be manifest to all, by the outward profession of our mouth; *Who- soeuer therefore shall confesse Christ before men, Christ will confesse him also before his heauenly Father; whoeuer shall deny Christ before men, him also will Christ deny before his heauenly Father which is in heauen; k Whoeuer shall be ashamed of Christ and of his words among this sinfull and adul- terous generation, of him shall the Sonne of man al- so be ashamed, when he commeth in the glory of his Father with the holy Angels.*

The good Emperour *Iouianus*, who was of excellent wit, and sound Iudgement, giuen to letters, and therewith well learned, he was a faithfull and sincere Christian; Infomuch that when the Apostata *Iulianus*, commanded that no Christian should bee a Captaine, neither should haue any charge or office in the watteres. *Iouianus* pleasantly answered, that he made greater account of the faith whereof he made pro- fession, then of any dignitie or honour he inioy- ed, and so gaue vp his charge: Yet afterwards hee was aduanced to great honour, euen with great ioy and applause chosen Emperour, and the Emperiall ensignes giuen to him. His loue to Christ, as it was intire and ardent, so he pub- likely with danger and losse for a time, professed

Loue
Christ o-
penly.
i Math. 10.

k Mark. 8. 38.

Theoderet.
Euseb.

¹ Heb. 12. 37.^m Heb. 4. 14.Loue
Christ con-
stantly.

Perkins.

Simil.

the same, as many other Martyrs, the faithfull seruants of the Lord, who albeit ¹ *they were stoned, beuen asunder*, albeit *they were slaine with the sword, afflicted and tormmented*, yet did they neuer deny their Master, nor forsake their faith, but because of their great and inward affection, they publikely, constantly, and openly confessed their Lord, ^m *bolding fast their profession*; whose example should be a paterne to vs to loue Christ as they did, ardently and manifestly in the view and sight of all the world, and neuer to bee ashamed of such a good Master.

Thirdly, Wee should constantly loue Christ at all times, and neuer suffer our loue to decay, but that continually it be seruient, manifest, plentifull and constant. As the Hawke while shee is fit to catch the Prey and liuely to flee well, shee is set on the hand of the King or Nobleman; but if shee be olde or dead, then shee is cast off, or to the dunghill: So wee when we loue Christ with alacritie and cheerefulnesse, then we are on Gods right hand, in his fauour and loue: But if wee die and decay in loue, we are in the readie way to be cast off and cast away. Our loue to Christ is like a little fire or flame: Then wee must not quench it, or cast water vpon it, for that puts it out; so our sinnes they bee as water, yea euery sinne that we commit is as a dish of water cast on the little fire of our loue, and by it we doe what wee can to extinguish and put out the fire of Gods grace; but we must doe as the Priests did, who according to the commandement of God, did

did keep the fire vpon the Altar, neuer let it go out, but fed it continually; ^a *The fire* (saith the Lord) *shall euer burne vpon the Altar, and neuer goe out.* So we must cheerish and preserue this fire of our loue, and carry wood to this fire daily and continually: if we be like the Ephesians, ^c *who left their first loue* (as all are when we examine our selues throughly, we may soone perceiue a great and manifest decay of our loue) our Iudge will then ^e *come against vs shortly, and will remooue our candlesticke out of his place, except we amend;* and suffer vs to remaine in fearefull and comfortlesse darkenesse, and in ignorant blindness, destitute of the light of Gods louing countenance.

But let vs endeaour with great diligence, that wee may haue such an affection and loue to Christ, as *Mary Magdalen* had, who loued and honoured Christ in his life, and awaited on him at his death, and sought him diligently after his resurrection; ^g *to whom first he appeared,* comforting her, and directing her, to shew his resurrection to his Disciples.

We reade of many women who were not enlightened with the knowledge of Gods word, that constantly and firmly loued their husbands; *Hypsicrates* wife to *Mithridates* a King of *Pontus*, did change her apparell, and followed her husband thorow many difficult and dangerous waies, while he fled from *Pompei*, and was a great comfort to him in time of his trouble, during the space of his exile and banishment. Also *Sulpitia*, wife to *Lentulus Crustellus*, when as

^a *Leu. 6.13.*^c *Reu. 2.4.*^e *Reu. 2.5.*^g *Ioh. 20.15.**Plutarch in Pomp.**Valerius Maximus. lib. 4. cap. 6.*

Valerius
Max.lib. 6.
cap. 7.

Math. 12. 42.

Math. 16. 24.

Signes to
know who
loneth
Christ.

Reu. 3. 16.

1 Ier. 17. 9.

her mother *Julia* did watch ouer her narrowly, and keepe her most diligently, least shee should follow her husband to *Sicilia*, banished by the Triumvers; notwithstanding taking to her worne and common cloathes, accompanied with two maides, forsaking her mother, who with alluring words (no doubt) promised her ease and rest, and good entertainment, she priuily came to her husband, neither refused shee to banish her selfe, that her loue and fidelitie towards her troubled husband, might the better appeare. It is greatly to be feared, that (as the *Queene of the South* will rise in iudgement, and condemne the *Iewes*, for their contempt of Christ; so euen *Ethnicke* women will rise in iudgement with this generation, and condemne it for their cold affection and disloyaltie to *Iesus Christ*, who offers to be the good husband of their soules: But let vs *take vp our crosse and follow Christ, and forsake our selues*. Let vs loue our heauenly husband most constantly, and adhere to him, most stedfastly affecting him, with a most tender, an earnest, a constant and a loyall affection.

Now forasmuch as the prophane worldly man, will professe openly, and affirme boldly, that he loues *Christ* greatly; Yea, one would thinke a manifest wrong done to him, if his loue towards *Christ* were called in question, and he accounted as one that is *Luke-warme*, neither hot nor cold, whom *Christ* will spew out of his mouth. And seeing that *the heart is deceitfull and wicked aboue all things, who can know it?* I will briefly set downe

downe some sure signes and tokens, whereby any may know assuredly whether they loue Christ rightly or not.

1. One that loueth Christ truly, will be mindfull of Christ continually, his first thought in the morning will be of him, his last cogitation in the euening will bee of him, in the day time, and night time hee will thinke vpon him, and neuer suffer that Christ slip out of his memorie, hee will say with the faithfull soule, the true sponse of Christ, * *I will remember thy loue more then wine.* The people of God in their banishment at Babylon, did ^a *neuer forget Ierusalem, but remembred their Citie, and preferred it to their cheefe ioy,* because of their loue to Ierusalem. If one loue earnestly the King of Ierusalem, he will neuer forget him, but alwayes remember him with intire affection, and heartie thanksgiuing.

Secondly, if thou loue Christ in sinceritie, thou wilt delight in his word greatly, and reioyce to heare him speaking to thee; thou wilt say; ^b *It is the voyce of my welbeloued;* ^c *The sheepe of Christ know his voyce, and follow their Saviour, but they flee from a stranger, because they know not his voyce.* Thou wilt take great pleasure to heare him speake to thee, (for he ^d *will preach good tidings to thee, libertie to thee that art captiue, the opening of the Prison to thee that art bound,* he will preach the acceptable yeere of the Lord to thee, to comfort thee that mourest) and proclaime peace, and reconciliation to thee who by nature was hisemie.

Our remembrance of Christ.

* Cant. 1. 3.

^a Psal. 137. 5.

Our delight in his Word.

^b Cant. 2. 8.

^c Iohn 10. 4.

^d Isa. 61. 1.

Our desire
of a com-
munion
with him.

^e Cant. 2. 16.

^f Gen. 34. 12.

^g Ioh. 11. 25.

Obedience
to his com-
mande-
ments.

^h Ioh. 14. 15.

Thirdly, whosoever loveth Christ as they should do, they will desire earnestly to have societie and communion with Christ, yea, to possesse Christ, and to bee possessed by him, that they may with feeling and experience testifie *my beloved is mine, and I am his*, and to attaine to that fellowship and communion, they will bee content to suffer great paines, and to bestow great charges and expenses.

Schechem, *when his heart clave unto Dinah the daughter of Iacob, while hee longed for her naturally, did aske her in Marriage; He said unto her Father, and to her Brethren, let mee finde favour in your eyes, grant me my request, and I will give you whatsoever yee appoint mee, aske of me abundantly, both dowry and gifts, and I will give as ye appoint mee, so that yee give mee the maide to wife; and for her sake he suffered incision in his flesh, and he deferred not to be circumcised, because he loved Iacobs daughter.*

Who so loveth Christ spiritually, with an earnest and tender affection, to the end they may possesse Christ, and inioy the pledges of his presence, they will bee content willingly to bestow expenses, and to indure paines, yea, to suffer death, that they may obtaine him, *Who is the resurrection and the life.*

Fourthly, obedience to the commandements of Christ, is a most sure argument of a Christians affection towards Christ; *h If yee love mee (saith he) keepe my Commandements. Dathan and Abiram loved not Moses, for when he the Ruler of*

of the people sent for them, they disobeyed and answered, *Wee will not come up, therefore they went downe alive into the pit, and the earth covered them.*

David loved the Lord tenderly; *k Therefore hee made hast, and delayed not to keepe his Commandements.*

Fiftly, if thou loue Christ, thou wilt be greatly griued and discontented, when any dishonour or indignitie is done to him. *Abishai* the sonne of *Zeruiah* did carrie great affection to *David*, for when *Shimei* came out, cursed and iniured *David*, *Abishai* was offended, and *m said vnto the King, what doeth this dead dogge curse my lord the King? let me goe, I pray thee, and take away his head.*

Many and great benefits will they receiue who loue Christ dutifully; *Hee that loueth me, shall bee loued of my Father: hee will bestow his louing kindnesse and fauour vpon them.* The fauour of God is most profitable, most pleasant and permanent. If the fauour of an earthly King *n bee like the dew vpon the grasse, that will refresh one,* and increase his estate in Worldly goods; the fauour of the Heauenly King will bee much more profitable; *o In his fauour is life.* Gods fauour is most pleasant, and so most to bee desired, which made *David* thus to pray; *p Lord lift vp the light of thy countenance vpon vs, (God giue vs thy fauour and louing kindnesse.) Thou hast giuen mee more ioy of heart, then others had, when their wheat and wine did abound.* His fauour is permanent

i Num. 16. 12.

*k Psal. 116. 1.
l Psal. 119. 60.*

Our sorrow for his dishonour.

m 2. Sam. 16. 9

John. 14. 21.

n Pro. 19. 12.

o Psal. 30. 5.

p Psal. 4. 7.

¶ Mal. 3. 6.

¶ Rom. 11. 29.

¶ Num. 23. 19

¶ Esther 7.

Plutarch. in
apo. reg.

¶ Psal. 118. 9.

¶ Heb. 1. 16.

¶ Gen. 37. 3.

nent and not alterable; ¶ *I am the Lord* (saith he) *I change not, and therefore yee sonnes of Iacob are not consumed*; And seeing the gifts of God are *unchangeable, and without repensance*; ¶ *God is not as man, that he should repent*. Our Heavenly King is not like an earthly King, for oftentimes it commeth to passe, that a mortall King will change his affection, and alter his loue, as *Ahashuerus* did to *Haman*, as before was specified.

Orontes sonne-in-law to King *Artaxerxes*, hauing experience of the changeablenesse of the affection of great Princes, being reiected of the angry King, and condemned; Like as (saied hee) the fingers of those who did accompt, sometimes were placed for a great number, at other times for a small number (for in old times, men vsed to make their accompts with their fingers, as now they doe with counters;) so the friends of Kings, while they inioy the fauour of Kings, they may doe great things to helpe themselues and others; but when they are in disgrace with their Prince, they may doe very little for their own releefe. It is better therefore to trust in the Lord, ¶ *Then so haue confidence in Princes*; his fauour is steadfast, and permanent, hee himselfe is alwayes present with his owne, ¶ *To helpe in time of neede*.

Iacob a louing father; ¶ *Hee loued Ioseph, and made him a coate of many colours*, but hee could not continually bee present with him, to haue defended him from the enuie and fury of his brethren.

Dauid a louing Prince, and well minded towards

wards *Abner*, ^a *vnto whom hee made a feast*, yet he could not euer accompanie him, to saue him from the sword of *Ioab*, but whom God fauours hee will at all times bee present with them, ^b *He will bee with them in trouble, hee will deliuer them and glorifie them.*

^a 2.Sam.3.20^b Psal.91.15.

Secondly, if wee loue Christ, ^c *Wee knew that all things worke together for the best vnto vs*; the troubles, afflictions, and calamities of this life will worke to our good. This they doe not of their owne strength or nature, but by the appointment of God: for if earthly Phisitions can so temper poison by their art, that they will make it to procure the health of a mans bodie; It is no merueile although the most wise God, so temper our crosses and all our afflictions, as to make them to redound to the weale and profit of those who loue him.

^c Rom.8.18.Martyr in
Rom.
cap.8.

Thirdly, if wee loue Christ, we shall be beloued of him, and ^d *surely hee will giue rest to his beloued*; after our paines, trauell, and miserie, we shall inioy peace, rest, and tranquillitie. *Naomi* ^e *said vnto Ruth, my daughter shall I not seeke rest for thee, that thou mayest prosper*: Christ will say, vnto that soule that loueth him, I will seeke rest for thee, that thou mayest prosper eternally.

^d Psal.127.2.^e Ruth.3.1.

Fourthly, ^f *he that loueth me (saith Christ) I will loue him, and shew my owne selfe vnto him*; yea hee will giue his owne selfe vnto him, for the price of his redemption, hee will purge him, honour, and blesse him.

^f Iohn 14.24.^g Ephe 5.2.

Vse.

Let vs walke in loue, euen as Christ hath loued

L

vs,

vs, and hath giuen himselfe for vs, to be an offering and a sacrifice of sweet smelling sauour to God.

^h Reue. 1. 5.

Now ^h vnto him that loued vs, and washed vs from our sinnes in his blood, and made vs Kings and Priests vnto God, euen his Father, to him bee glory and dominion for euermore, Amen.

Thus of the manner how wee should loue Christ, *viz.* greatly, openly, constantly; also of the signes shewing our affection to him, *viz.* our remembrance of him, our delighting in his word, our desire of communion with him, our obedience to his precepts, our grieve and discontentment at his dishonour: further, of our comforts when we loue him; we shall get Gods fauour, all things shall turne to our good, wee shall get rest, peace, puritie, protection, his blessing, honour, and eternall happinesse. Wee will next speake of the freenesse of his great loue towards miserable man.

CHAP. IIII.

Christ's free loue to miserable man.



His incomprehensible loue of Christ is most free, no way of our deseruing, for it is extended to miserable, sinfull, vnworthy, and wretched creatures: We in-
 deede are *a poore, naked, blind, miserable, and wretched,*

^a Reuel. 3. 17.

wretched, & that by our default & procurement, for God at the beginning, ^b *He made man in his owne image*, according to his owne likenesse, & in righteousnes, and holines, *adipiscere lumen xpi, et corpus dei*, man was the image & workmanship of God. *Exemplumque Dei quisque est in imagine parua*, euery one is the example of God in a small image; so we were all at the beginning, but wee did not abide in the state of our creation; wee lost our happinesse by our owne sinne and defection, and so wee became weake, mortall, vile, vnhappy, finfull, and miserable in our bodies, soules, and in our actions.

Our bodies ^c *are dust and earth, taken out of the earth, and which shall returne againe thereto*: *Corpus materia est malitia*, our bodie is a matter of naughtinesse, *Corpus est volutabrum, & diuersorium peccatorum*, our body is a wallowing place, and lodging of sinnes: *Corpus est puteus cano ac miseria tantum scatens*, our body is a pit full of clay, filthinesse, and onely miserie, it is become *cadauer sensibile, sepulchrum portabile*; a sensible carion, a portable sepulchre: the beginning of our body is filthinesse, the perfection thereof is weakenesse, the end thereof is rottennesse. It is called *sacculus stercorum, esca vermium*, a sacke of filthinesse, a baite and food of the wormes.

The soule of man much more pretious and excellent then the body: when we consider the faculties, and the best ornaments thereof, wee may soone perceiue them (as they are meere naturall) to bee exceedingly defaced and de-

^b Gen. I. 26.

Nazianz.
Mamb.

The misery
of the body
^c Gen. 3. 19.

Hilarius.
Ambr. in
Lucam.
August. lib.
2. confess.

Of the
soule.

*Plutarch.
in moral.*

d 1. Cor. 3. 14.

e 1. Cor. 3. 7.

f Isa 47. 10.

g 1. Cor. 8. 1.

h Iere. 4. 22.

i Eccles. 5. 18.

*The vanitie
of the will.*

praued, in so much that the reason and vnderstanding it selfe (which is as needfull for our safetie and tranquillitie, as the ancore is to the Ship, and as pleasant and profitable to vs, as the Sunne is to the World ; without the Sunne, albeit, there were other planets and Starres, there would remaine but darkenesse ; and without reason, albeit, there were other senses and powers, there would remaine but brutishnesse. This our vnderstanding is first obscured and darkened ; *d So that the naturall man, perceiueth not the things that are of God, for they are foolishnesse to him :* Secondly, it is so feeble and weakened, that all the trauels and labours of the wisest (without the assistance of Gods holy Spirit) cannot increase the light, the knowledge and the strength thereof ; *e Neither is he that planteth any thing, neither hee that watereth, but God that giveth increase :* Thirdly, it is so corrupted and vitiate, that it would *f deceiue vs, and cause vs rebell against God,* with those Babylonians ; *g It would puffe vs up, and not edifie vs ; h It would make vs wise to doe euill, but haue no knowledge to doe well,* yea, the best effect thereof would be trouble and vexation ; *i For in the multitude of wisdome is much griefe, and he that increaseth knowledge increaseth sorrow.*

Such then being the vanitie and miserie of the vnderstanding, how great is the vanitie, and miserie of the will, and of the affections, which ought to bee gouerned and directed by the vnderstanding.

The

The will of man so differs from the will of God, as the Ionick Idiom or Language, which is enlarged, differs from the Atticke Idiom, which is contracted.

It is Gods will that we containe our selues within the limits of reason, but our will is to passe ouer and transgresse the bounds appointed by God, yea, our will is direct contrary to the Lords will; his will, is holy and heavenly, our will is wicked and earthly; *k The will of God is good, acceptable and perfect*; our will is euill, peruerse and imperfect.

It is the Lords will, *l That we be holy in all manner of life and conuersation, as he which hath called vs is holy*; But *m we are all vnder sinne*, we haue all gone out of the way, wee are all vnrighteous, and made altogether vnprofitable. It is Gods will that we be true and faithfull, *n as he is called faithfull and true, and iudgeth righteously*; but *o all men are lyers*, false and deceitfull by nature. God willeth vs to be *p a Royall Priesthood, a free people*, his own children, brethren and sisters to Christ Iesus; but *q we haue bene seruants to sinne*, slaues to our vile affections, and vassals to Satan. It is the Lords will, *r That we should be the Temple of God, and that his good Spirit should dwell in vs*; but we haue become *s a denue of theewes*, a receptacle of foule spirits. It is the Lords will, *t that we should be as the Oline trees spreading our branches in beautie*, within his garden; but we *u are as bryers and thornes*, worthy to be cast into euermlasting fire. It is the Lords will, that *x we should be his husbandrie*

Simil.

k Rom. 13. 2.

l 1. Pet. 1. 15.

m Rom. 3. 9.

n Rev. 19. 11.

o Psal. 116. 11.

p 1. Pet. 2. 9.

q Rom. 6. 17.

r 1. Cor. 3. 16.

s Luk. 19. 46.

t Hol. 14. 7.

u Is. 7. 33.

x 1. Cor. 3. 9.

drie or field to bring forth fruit in the appointed season.

^v Job 31.40.

⁼ Heb. 6.8.

^a Isa. 5.2.

^b 2. Tim. 2.
30.

^c 2. Cor. 11.2.

^d Hof. 2.19.

^e Ezech. 16.
26.

^f Hof. 2.5.

^g Psal. 63.27.

Simil.

But alas in vs; *thistles do grow in stead of wheat, and cockle in stead of barley*; we are a barren and vnprofitable husbandrie, *z iustly to be reproofed, very neere vnto cursing*; whose end (except wee timely and seriously repent) is to bee burned. It is the Lords will that we should be his *a fruitfull Vineyard*, to bring forth grapes, and to be his pleasant plants; but wee haue brought forth wilde grapes; *hee looked for iudgement, but beheld oppression*; for righteousnesse, but beheld a crying. It is the Lords will that we ^b should be *vessels of gold and siluer vnto honour in his house*, but wee haue beene *vessels of wood and earth vnto dishonour*. It is the Lords will ^c that wee be prepared to bee presented as *pure Virgins to him*, that he may be our husband, ^d to marry vs vnto himselfe for euer, yea to marry vs in righteousnesse and iudgement, in mercy, in faithfulnessse, and in compassion: but wee forsaking our most wise and most louing husband, the guide of our youth, the giuer of all our good, ^e wee haue committed fornication with his enemies, wee haue increased our whoredomes, ^f we haue done shamefully and foolishly, and haue played the harlot with the world and with sinne, and iustly haue we deserued his wrath and indignation, shame, poerty and destruction; ^g For the Lord destroyeth all them that goe a whoring from him; yea wee wholly gain-stand the good will of our God. And as the planets are mooued with a motion, which is contrary to the moouing of the Vniuerse: so also

also our nature, and the whole course of our life is directly repugnant to his most holy commandments.

We haue then good cause to renounce our owne wicked and peruerse will, and to pray with the Prophet; ^h *Teach me O Lord to doe thy will; for thou art my God, let thy good Spirit leade me vnto the land of righteousness;* ⁱ for it is God which worketh in vs both the will and the deed, *euen of his good pleasure;* we haue cause at all times to say with our Sauour; ^k *O my Father, not as I will, but as thou wilt so be it done.*

Concerning our affections (which inseparably abide with vs, which no thing can remove from vs) as cleerely appeareth by experience, and that speech of that worthy Emperour, *Antoninus Pius*. For when as his adopted Sonne *Marcus Aurelius*, did heauily lament the death of his Tutor, and the Courtiers assayed hastily to mitigate his griefe and sorrow; the Emperour said, suffer him to be a man, for neither the Empire, neither Philosophie, will take away his naturall affections.

These are to vs a sort of drunkennesse, for to distemper and annoy vs.

These are to vs as a heauie burthen, pressing vs downe, & hindring vs, from running the race of our spiritual Iourney. Our affections are to vs, as a mightie tempest, and vehement winde is to the Sea, which make it troublous, & very dangerous. These are like an euill and watry humour, falling downe from the head vpon the eyes, and hindring

Vs.

^h Psal. 143.
10.

ⁱ Phil. 3. 13.

^k Matth. 26.
39.

Of our affections.

Permitte illi vt homo sit, nam neque Imperium, neque Philosophia tollet affe.

Ans. Eras. lib. 6. Apoth. Nec madida ebrietas, nec mihi sicca placent.
Chrysost. in Ioan.
Plutarch. in Moral.

^l Iosh. 23. 13.

^m Psal. 39. 5.

ⁿ Psal. 62. 9.

^o Psal. 90. 15.

*vincit omni
Spem.*
Pind.

^p Gen. 6. 5.

^q Rom. 3. 12.

Innocen. de
vilit. cond.
hum.

ring the sight. These are like the poisonable cup of *Circes*, that suddenly transformed men: These are to vs naturally, as the Nations and Cananites were to the Iewes, *a snare and destruction to vs, as a whip on our sides, and thornes in our eyes*, withdrawing vs from doing good, vrging vs to doe euill, so to bring vs to miserie and wretchednesse.

Seeing then such is the condition of the body and soule, *surely every man in his best estate, is altogether vanitie, the chiefe men are liers: to lay them vpon a ballance, they are altogether lighter then vanitie, they are as a dreame, and as the shadow of a dreame, a shadow is a vaine, a weake, a darke, and a backward thing, fleeing from the Sunne, and from the light; when the Sunne is in East, the shadow enclines to the West, and when the Sunne is in the West, the shadow tendereth to the East: So in man there is vanitie, weaknesse, darknesse, peruersenesse, and backwardnesse, a rebellious and deceiuing heart, declining and departing from the liuing God.*

If then the fountaine be bitter, the water flowing therefrom, can not be sweet; if the tree be euill, the fruit cannot be good; If a man be so peruerse and corrupt, *So p that all the imaginati-
ons of the thoughts of his heart be only euill continu-
ally,* his actions and deeds will be as his thoughts, wicked and vicious. *q There is none then, who
of himselfe, by his owne nature (the Apostle
speaketh truly) that doth good, no not one: But
Agit praua, quibus offendit Deum, offendit proxi-
mum,*

nam offendit seipsum, agit turpia quibus polluit famam, polluit personam, polluit conscientiam; agit vana quibus negligit utilia, negligit necessaria, fit cibum ignis qui semper ardet & urit, inextinguibilis; escam vermis, qui semper rodit & comedit immortalis; massam putredinis, qua semper foetet & foedit:

A man doth wicked things, wherewith he offends God, he offends his neighbour, he offends himselfe; he doth filthy things, wherewith hee defileth his good name, he defileth his person, he defileth his conscience; he doth vaine things, whereby hee neglects profitable and necessarie things; hee becommeth the foode of an vnquenchable fire, which is euer burning and consuming, a baite of a neuer dying worme, which is euer gnawing and deuouring, a very masse of rottennesse, that at all times is filthy and stinking.

He that will plow iniquitie and sowe wickednesse, shall reape the same, with the blast of God he perissheth, and with the breath of his nostrils he is consumed.

Job 4.8.

All mankinde is subiect to a three-fold miserie, according to the iudgement of an Ancient. First, we are readily seduced. Secondly, we are vnable to obey God. Thirdly, we are weake and infirme to resist tentations. If we would discern betwixt good and euill we are deceiued; if we assay to doe good, we are soone wearie of well-doing; if we preasse to withstand euill, we are ast downe and vanquished; *Our destruction is of our selues, our helpe and deliuerance is of God, and in him.*

Bernard
serm. 8.

Hos. 13.9.

M

Further,

Bernard.

x Psal. 110. 5.

u Zeph. 2. 1.

x Aq. 1. 6.

y Ioh. 3. 5.

z Gal. 4. 26.

a Ioh. 1. 13.

b 2. Cor. 3. 18.

c Reu. 3. 20.

d 1. Cor. 3. 16.

e 2. Tim. 2.
10.

Further, the remembrance of the place where we haue bin, where we are presently, and whither wee goe naturally, may be an occasion to shew to vs our basenesse, and to aggravate our wretchednesse. *Considera unde uenis & erubescere, ubi es & ingemisce, quo uadis & contremisce*; Consider from whence thou comest, and be ashamed; and where thou art (that thou remainest in Meshech, and dwellest in the tents of Kedar) thou mayest sigh; whether thou goest, and be afraid.

Yet notwithstanding of our miserie, vanitie, and deformitie, of our weaknesse, foolishnesse, and filthinesse, of our corruption, peruersenesse, rebellion and wickednesse; it hath become the good pleasure of our glorious and blessed Saviour, freely of his owne accord, to loue and affect vs a *people not worthy to be beloved*; and if we shall embrace his tender and free loue, even he who in his owne due time will *restore the Kingdome to Israel*, he will also restore to vs all those gifts and graces which we lost by sinne; we shall be conceived *of the spirit*, and the wombe of *our mother the Church*; we shall be borne not of blood, nor of the will of the flesh, but of God, who is our Father in Christ, and we shall be changed into the same image of the Lord, from Glory to Glory, as by the Spirit of the Lord; he will make vs his owne habitation; He *will come in unto vs*, and suppe with vs, we shall be *the holy Temple of God*, in whom his Spirit dwelleth; He *will make vs*, vessels of gold and siluer appointed to honour; and

all our members as weapons of righteousness unto God; and because ^g his hand hath fashioned thee, he will give thee understanding, that thou maiest learne his commandments; ^h He will turne backe thy soule from the pit, to be illuminate in the light of the living; he will enlighten thy darke understanding, strengthen thy weake understanding; and renue thy corrupt and vitiat understanding; he will so conforme our wicked will, to his holy will, that we ⁱ shall not fulfill the will of our flesh, neither that ^k we be unwise, but shall know what the will of the Lord is, as the servants of Christ, doing the will of God from the heart; further, he will moderate and rectifie our crooked affections, and ^m set them on things which are above, and not things which are on the earth, so that they shall be esteemed not earthly but heavenly; as a small drop of water poured into a great quantitie of wine, loseth the nature of water, and hath both the colour and taste of wine; so are our affections changed by Christ; they will be rectified and ruled by him, and become holy and heavenly, according to his will; Christ will not remouue our affections, but direct them: As one who is of purpose to breake a horse of a good kinde, will not labour to take from him his swiftnesse, strength, and courage, but to tame him, and fit him for the seruice of the owner; So Christ will not take our affections from vs, but conforme them to his will, for Gods glory, the good of others, and our owne saluation; then thy greatest sorrow shall be for thy sins; ⁿ when thou shalt

^f Rom. 6. 13.
^g Psal. 119. 73

^h Iob 23. 10.

ⁱ Ephes. 2. 3.

^k Ephes. 2. 7.

^l Eph. 6. 6.

^m Col. 3. 1.

Bernard.

Simil.

Simil.

ⁿ Zech. 12. 10.

P Gen. 39. 9.

9 2. Cor. 5. 14

1 Phil. 3. 20.

1 Rom. 13. 14.

1 Eph. 5. 1.

u Tit. 2. 1.

x Heb. 11. 2.

looke vpon him, whom thou hast pierced; thy most ioy shall be in the crosse of Iesus, whereby the world is crucified vnto thee, and thou vnto the world; thy greatest feare shall be like the feare of Ioseph, least thou sinne against God; thy most seruient loue shall be set vpon Christ; that I loue shall so constraîne thee, that thy conuersation shall be with him in the heauen, and thou shalt haue no thought for the flesh, to fulfill the lusts thereof, but shalt be a follower of God, as a deare childe in all thy actions, and walke in loue with Christ, denying ungodlinesse and worldly lusts, liuing soberly, iustly, and godly, in this present world; looking vnto Iesus the Author and finisher of thy faith, who gaue himselfe for thee, to redeeme thee from all iniquitie; and will bestow vpon thee many and excellent blessings.

A few number thereof, I am now Godwilling to lay before thee, that by thy meditation on them, thou maiest readily receiue Christ, offering himselfe with his mercies, so graciously to thee.

CHAP. V.

Christ giueth his Spirit.

Christ gi-
ueth his
Spirit.

A MONGST many innumerable and vn-
speakable benefits, which Christ of
his vnderferued fauour, will vouch-
safe vnto his owne seruants, I will re-
compt these for the present: He will giue his
Spirit, life, health, wisdome, foode, cloathing,
riches,

riches, libertie, ioy, honour, peace, grace, his blessing, yea, himselfe for to bee a husband to all those, who will willingly, and rightly receive him.

First, Christ will giue to his owne his holy Spirit, which ^a proceedeth from the Father, to ^{testifie} of him. This spirit by his most mighty power and effectuall working, will banish and expell the spirit of Satan, which naturally possesseth all the children of Adam, ^{an} ^b euill and wicked spirit, that would vex and trouble vs: Secondly, ^a ^c false and lying spirit, that would deceive vs: Thirdly, ^d ^e an uncleane soule spirit, that would defile vs: Fourthly, ^a ^e spirit of fornication, causing vs to depart from our God, withholding & staying vs, from giuing our minds to turne to our Lord: Fifthly, ^a ^f deafe spirit, so that of our selues we cannot heare the word of God: Sixty, ^a ^g dumbe spirit, so that wee cannot speake to our God: Seuenthy, ^a ^h spirit of infirmitie, bowing vs together, so that wee cannot in any wise lift up our selues to looke to him: Eightly, ^h ⁱ spirit of slumber, so that with our eyes, we cannot see the way of God, neither in our hearts consider those things that belong to our peace: Ninthly, ^a ^j spirit of giddynesse to distemper vs: Tenthly, ^a ^k spirit of feare to terrifie vs from Gods service: Eleuenthy, the ^l spirit of the world, to tie and glue our affections thereto, deteining vs from the Heauenly Kingdome.

The people of Ierusalem were greatly indebted vnto David, because hee expelled the Iebusites

^a Ioh. 15. 26.

^b 1. Sam. 16. 17

^c 1. Kin. 22. 22

^d Zach. 13. 2.

^e Hof. 5. 4.

^f Mar. 9. 25.

^g Luk. 13. 11.

^h Rom. 11. 8.

ⁱ Esa. 19. 14.

^k 1. Tim. 1. 7.

^l 1. Cor. 2. 12.

^m 1 Sam. 5. 7.

ⁿ Mar. 16. 9.

*Cicer. Phi. 1
& Valerius
lib. 4.*

^o Rom. 8. 15.

^p John 14. 17.

^q Zach. 12. 10.

^r Eze. 18. 31.

^s Rom. 8. 5.

^t Job 20. 3.

^u Isay 11. 2.

^x Rom. 7. 6.

^y Psal. 25. 7.

out of the Citie, and ~~make the first Allen~~. Are we not more obliged unto the goodnesse of Iesus, who hath cast out of vs so many diuels, spiritually, as hee had cast out of Mary Magdalen bodily, and hath taken to him our heart, to bee his habitation.

That renowned man *Trasbulus*, deserted well of the *Athenians*, who drove out of their Towne, thirte Eytants miserably oppressing the Citizens, and made a Decree of obliuion, and forgetting of all wrongs, neuer to be remembered among them, and so restored great peace and tranquillitie vnto his owne people. But much more better hath Christ deserted of vs, who will send his holy Spirit to deliuer vs: first, from the spirit of bondage, and cast out the foule spirit with the vncleane lusts thereof, and giue to vs the Spirit of life: secondly, the Spirit of veritie: thirdly, the Spirit of grace: fourthly, the Spirit of prayer and compassion: fifthly, a new Spirit, that wee die not: sixthly, the Spirit of adoption: seuenthly, the Spirit of understanding: eighthly, the Spirit of wisdom and counsell: ninthly, the Spirit of knowledge and strength to quicken vs, to teach vs, to beautifie vs, to make vs serue our God in newnesse of spirit, to strengthen vs, to giue wisdom to vs, to guide our feet in the way of of peace and righteousnesse, so to couer vs with his innocencie, That the Lord shall not remember the sinnes of our youth, neither our rebellions; But his onely tender mercie and loving kindnesse, euen for his goodnesse sake.

The

The operation of this holy spirit is principally our sanctification; from the which the spirit is called, *the spirit of sanctification*. And the effects and fruites of the holy Spirit, proceeding from the sanctification of the spirit are spread into many branches: First, *to renew vs, & to worke faith and conversion in vs*. Secondly, *to make vs sensible of our wants*: Thirdly, *sorrowfull for our finnes*: Fourthly, *to wrastle, and lust against the flesh, and our owne corruption*: Fifthly, *to thirst earnestly for grace, and mercy from God*: Sixtly, *to preferre Christ to all, & thinking all things losse for him*: Seuenethly, *to teach and informe vs according to Christs promise*: Et ubi spiritus est magister, cito discitur quod dicitur, where the spirit is master, it is soone learned by vs, which is taught vnto vs: Eighthly, *to conioyne and couple vs with Christ, that as members of his body wee may bee raised with him from the dead*: Ninthly, *to lead and gouerne vs, through all the dangers and difficulties of this life*: Tenthly, *to comfort vs in time of our trouble and affliction, and in this respect hee is truly called the Comforter*: Eleuenthy, *to confirme vs who are weak and wauering in our faith, and to make vs sure of our saluation, and of the continuation of all the blessings of Christ towards vs, and of our preservation euen vnto the end*: *But wee may bee sealed with his holy Spirit of the promise, which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glory*: or vnto a to becom more had, vnto more in

The

^a Rom. 1. 4.

^b Iohn 3. 5.

^c Gal. 5. 17.

^d Psal. 42. 2.

^e Phil. 3. 8.

^f Ioh. 14. 26.

Leo. in Ser. de S. spiri.

^g Rom. 8. 11.

^h Rom. 15. 14.

ⁱ Ioh. 14. 16.

^k Eph. 1. 13.

^l *Matth. 3. 11.*^m *Iſa. 55. 1.*ⁿ *Pſal. 47. 8.*Holy ſpirit
compared
to the fire.

The effects and properties of the holy Spirit, may bee the better knowne by thoſe comparisons which are ſet downe in the holy Scripture: It is compared, *ſo. 1 fire, m. ſo water*, and to the *n. oyle of gladneſſe*. 1. The fire doeth warme and giue heate to cold things. 2. It will furniſh light in darkeneſſe. 3. It will nourish vs in ſome manner, at leaſt prepare foode for our nourishment. 4. It is the nature of the fire to aſcend and goe vpward. 5. It hath a power to burne. 6. It hath force to melt mettals, to molliſie hard things. 7. It ſerueth to bee a Beacon for the ſafetie of ſhippes. 8. Fire is a terrour to Lyons, and other rauinous beaſts. 9. It is fit to cleaſe houſes infected with the plague of the peſtilence.

1. The holy Spirit will warme with the loue of Chriſt, our cold hearts, frozen in the dregs of ſinne, in this cold age of the decaying world. 2. It will illuminate vs with ſanctifying and ſauiug light, who of our ſelues remaine in the ſhadow of death and darkeneſſe. 3. It will che-riſh vs. 4. Raiſe our affections towards him. 5. It will conſume the drotſſe of ſinne. 6. Molliſie and melt our hard hearts. 7. Direct vs to the ſaluation of our ſoules. 8. Be a terrour to Satan and euill ſpirits. 9. It will cleaſe our infected ſoules. And to inſiſt in theſe properties more particularly; As fire warmeth cold things, ſo doeth the holy Spirit warme our cold and benumbed hearts: Wee ſinde that *S. Paul* and his company, had great neede of a fire to warme them,

them, when after Shipwracke they were cast in winter vpon Malta, they accounted it no little kindnesse, when those of the Isle kindled a fire, and receiued them all, because of the showre, and of the cold.

I. We haue great need to be warmed with the holy Spirit in this World; And wee may be assured, that our hearts will neuer bee quickened with the life of Christ, but when they are warmed with the heate of the holy Spirit: Before the Shunamites dead sonne was raised to life, *p* The flesh of the childe waxed warme, when Elisha stretched himselfe vpon him; so our warmed heart becommeth a quickened heart. If no creatures be hid *q* from the heate of the Sunne in the Firmament, none of Christs Saints shall be depriued of the heate of the loue of his Spirit.

II. The spirit brings a more cleare and continuing light, vnto our darke mindes, then a fire can bring vnto our house; *r* In this light shall wee see light; as for the wicked man, who hath not the light of this spirit, *s* He shall neuer depart out of darkenesse; his way shall be darke and slippery; he *u* will abhorre the light, not knowing the wayes thereof, neither continuing in the pathes thereof; wherefore, *x* He shall stumble, and shall fall, and shall bee broken, and shall be snared, and shall be taken, and destroyed; when the godly shall bee well guided, and surely preserved. If the Iewes receiued a great benefit by that cloud which guided them, and was in the night a pillar of fire to shew light to them. True Christians

N

receiue

o Acts 28.2.*p* 2.Kin.4.34.*q* Psal. 19.6.*r* Psal. 36.9.*s* Iob 15.30.*t* Psal. 35.6.*u* Iob 24.13.*x* Isa. 8.15.*y* Exod. 13.21.

^b Isa. 58. 10.^c Colof. 1. 13.^f Psal. 93. 15.^g Isa. 48. 17.

*At focus a
flammis &
quod sanct
omnia di-
ctum.*

^d Exo. 16. 23.^c Mat. 7. 23.*August.*^f Colof. 3. 2.^g Phil. 1. 27.

receiue a greater benefit by Gods good Spirit; ^b *Our light shall spring out of darkenesse;* ^c *We shall bee deliuered from the power of darkenesse;* ^e *Light shall bee sowne for vs;* ^f *We shall walke in the light of Gods countenance,* ^g *Which will teach vs so profit, and lead vs the way that wee should goe.*

III. Wee are nourished and refreshed by the benefit of the fire, (at the least, most part of our foode is prepared and made fit for vs, by the helpe thereof.) So *Moses* desired the people, ^d *To bake or see the Manna it selfe,* for their nourishment and sustentation: And it is knowne by experience, that our most necessarie foode, would become vnprofitable, vnwholesome, and vnsauory for vs, if it were not dressed by the fire. We are better refreshed by the consolations of the holy Spirit: Yea, all naturall and ciuill gifts, as worldly Wisedome, Eloquence, Vtterance, the gift of Prophesying, without the grace of the sanctifying Spirit, at one day will serue to no purpose; When as Christ ^e *will professe to them;* *I neuer knew you, depart from me, yee that worke iniquitie.*

IIII. It is the propertie of the fire, that the flame thereof ascendeth and tendeth vpward, *Vnam viam scit, alteram nescit,* it knoweth one way, to go vpward; it hath no other way. So it is the propertie of the Spirit, to raise vp our earthly hearts; ^f *That wee may set our affections on things which are aboue, and not on things which are on the earth,* ^g *That our conuersation may bee*

at

as becommeth the Gospel of Christ, and that h wee may walke worthy of the vocation, whereunto wee are called; whosoever hath received the Spirit of Christ, he will say with David, *i Vnto thee O Lord, lift I vp my soule, euen vnto thee, k That is high and excellent, that inhabiteth eternitie, who dwelleth in the high and holy place.* Our soule being lift vp vnto God by heavenly contemplation, is then most sure from the temptation and danger of Satan; as a fowle when she flieth high in the ayre, remaineth then in greatest safetie, but when she abideth on the earth, is in most icopardie, for there the fowler may catch her in the grin, and insnare her, the net couer her, or some other inconuenience may ouertake her. So our heart minding and affecting earthly things continually, is oftrest a prey to the enemy, who incessantly *l compasseth the earth, and so wish him it hunteth whom he may deuoure.*

V. The holy Spirit, is as a fire to kindle the feruencie of grace in vs, and to consume, and burne vp the drosse of sinne; as gold cast into the furnace, it is fined and the drosse consumed: we are by the feruencie of the Spirit fined and bettered, our finnes are remooued, but wee our selues preferued. *m That Bush which Moses saw in the Wildernesse, burned with fire and was not consumed,* because the great Angel of the Couenant, *Christ*, was in the Bush: Although wee bee kindled with an ardent loue to Gods glory, yet we shall not bee destroyed by the fire of that zeale; but our wickednesse thereby will bee

*h Ephel. 3. 1.**i Psal. 121. 1.**k Isa. 57. 15.**Simil.**l Iob 1. 7.**Chrys. hom. 13. in Iob.**m Exod. 3. 2.*

Gregor.
in hom.

° A& 28. 31.

weakened, and we our selves preserued, *Spiritus sanctus, ideo in lingua ignis apparuit, quia omnes quos repleuit ardentis pariter, & loquentes fecit,* The holy Spirit, therefore, appeared in fierie tongues, because it made all those whom it filled to be burning, and speaking, burning indeed with zeale of Gods glory; *ⁿ Preaching the Kingdome of God, and teaching those things, which concerne the Lord Iesus Christ.*

° 2 Kin. 22. 19.

° Exod. 17. 6.

° Ps. 114. 8.

° Ezek. 11. 19.

° Ps. 107. 23.

VI. As the fire hath power to melt mettals, and to soften in some measure hard yron : So the Spirit hath a more forcible power, to mollifie and soften our hard hearts : When *Iosiah* heard the words of the Law, *⁹ His heart did melt, and hee humbled himselfe before the Lord.* Who did work this effect in him? only the holy Spirit; for as no waters could haue come out of the Rocke, *ⁿ* unlessse it had beene smitten, with the rod of *Moses*; at Gods command; so our hard hearts cannot bee softened, till they bee wrought vpon by the vertue of Christs Spirit; That *⁹ God which turneth the Rocke into water pooles, and the flint into a fountaine of water,* must by the power of his Spirit, change our hard hearts, *Hee must ⁱ take away the stonie heart out of our bodies, and (according to his promise) giue vs an heart of flesh.*

VII. *ⁱ They that goe downe to the Sea in Ships, and occupie by the great waters, haue neede of a fire, or Beacon to bee a direction for their safe entrie into the Port, at sundry places, and oftentimes : So in Pharos in Egypt, at the*
comman-

commandement of *Ptolomæus Philadelphus*, and by the Art of that cunning artificer *Sofrates Guidius*, a high Tower of white marble was built, vpon the top whereof were kindled fires in the night season, for the safetie of passengers in the right course to the haven: But at all times, and in all parts, we haue greater neede of the light of Gods Spirit, that we may be euer guided, or else we taking and holding a wrong course, as concerning faith, *we may make Shipwracke* to our destruction both of soule and bodie eternally.

VIII. The Philosopher affirmeth that fire is a great terrour to Lyons. The *Diuell our aduersary is as a roaring Lyon walking about*; seeking whom he may deuoure, he most feareth the Spirit, whom if we possesse and entertaine, being stedfast in the faith, surely then we shall be able to *resist the Diuell, and he will flie from vs.*

IX. It is knowne by experience, that houses infected with the plague of pestilence, are cleansed by fire; and the Lord ordained to purifie with fire all the prey, (*Gold, Siluer, Brasse, Iron,*) taken from their enemies, as polluted with their sinnes; that which might abide or suffer the fire, *they behooued to make it goe through the fire, that it might be cleane.* The Spirit of Christ hath an inward purging power, to *make vs cleane through the Word of Christ, and to keepe vs in soule and bodie blamelesse, vnto the comming of our Lord Iesus Christ.*

Now if that dwelling place be vnpleasant and vnheartsome, which in a cold and stormie season,

Strab. l. 17.

1. Tim. i. 19.

*ut obscurum
videtur in sup.
Arist. lib. 9.
de hist. ani-
mal. &
Hom. ar-
dentesq; fa-
ces, quas
quappis sa-
uiss, borres.
1. Pet. 5. 8.
1. Iam. 4. 7.*

Num. 31. 23

1. Ioh. 15. 3.

*1. Thess. 5.
23.*

^d Leu. 6. 12.

Holy Spirit compared to water.

^e Isa. 55. 1.
^f Ezech. 47. 1.
^g Ioh. 4. 14.

There are vses of water. Better vses of the Spirit.

wants the seruice and pleasure of a fire: Yea, God appointed, ^d *that fire should euermore burne vpon his Altar, neuer to be put out, neuer to goe out.* Surely, that soule is more vnpleasant in the eyes of the Almighty, that wanteth the presence of Christs Spirit; that soule will not be a habitation for the holy and blessed God; and if men will bestow great labour and expenses, to prouide fire to burne in their houses, should not we imploy the vttermost of our power, and labour with most earnest endeauours, that the fire of Christs Spirit, may be kindled in our hearts.

The Spirit is compared vnto water; *Hoe euery one that thirsteth, let him come to the waters:* these waters come not from the Ocean of this earth, but they ^e *issue out of the Lords Sanctuary*, Christ will giue vs this water, ^g *he that drinketh thereof, shall neuer be more athirst; this water shall be to him a well of water springing vp into everlasting life.*

We haue great neede of this corruptible water, it is very necessary for vs. 1. To wash filthy things; without water many things would remaine foule and defiled. 2. To giue growth to corne, hearbs, grasse; without showers of raine they would wither, and neuer come to maturity nor perfection. 3. Plentie of water extinguisheth fire. 4. It will refresh and comfort wearied men travelling in a great drouth. But the spirit of Iesus is more necessarie to wash vs from the filthinesse of our sinne. 2. To make vs increase in godlinesse. 3. To extinguish the violence

lence of our fire affections. 4. To refresh and comfort vs, fighting against sinne, Satan, and our ghostly enemies.

I. Aaron and his sonnes; ^h *Were washed with water, and then did put upon him his Priestly garments;* we must first be washed from the pollution of our sinnes, and then be ⁱ *cloathed with that white rayment, that our filthy nakednesse doe not appeare:* The Spirit of Christ doth thus purge vs from the filthinesse of our sinnes, and doth wash our soules in a better sort, then water can cleanse our bodies; euen to wash ^k *our hearts from wickednesse, that we may be saved;* wherefore when David desired of the Lord, that a ^l *cleane heart should be created within him, and that a right Spirit should be renewed within him,* he thus prayed; Cast me not away from *thy presence, and take not thy holy Spirit from me;* the holy Prophet knew well, that if the holy Spirit should be taken from him, then it were impossible for him to haue a cleane heart, and a right Spirit within him.

II. Come, hearbs, and grasse, will not grow without water, raine and dew; ^m *Can a rush grow without mire (saith Iob) or can the grasse grow without water, though it were greene and not cut downe, yet shall it wither.* So in the daies of Achab, ⁿ *there was neither dew nor raine, ° when the heauen was shut three yeeres, and sixe moneths, then great famine was thorowout all the land,* because of the continuing drouth, and lacke of showers and raine; as it was a fearefull plague, when ^p *the Lord would giue the Iewes for the raine of their land, dust*
and

^h Leu. 8. 6.

ⁱ Reu. 3. 18.

^k Ier. 4. 14.

^l Psal. 51. 10.

^m Iob 8. 11.

ⁿ 1. Kin. 17. 1.

^o Luk. 4. 25.

^p Deut. 28. 24
Verſ. 12.

and ashes; so it was a great earthly blessing, *When the Lord did giue raine in due season*, that was profitable for the increase of *their corne, grasse, and fruits of their ground*. It is the presence and operation of the Spirit, that maketh vs to grow in vertue and godlinesse, without it all graces would lessen and decay in vs: ¶ *When the Lord was with faithfull Samuel*, by his Spirit, then he grew both in stature and knowledge, *and none of his words did fall to the ground*.

III. The Spirit extinguisheth our fiery lusts and affections, as water extinguisheth fire; It is true, that the lust of the vnregenerate, is as a fire, *to burne and consume them*; the heate of concupiscence in *Ammon*, was the cause of leanness, yea, of sickness; *he was sore vexed, that he fell sick for Tamar*: It is of necessitie, that euery one must become a sacrifice, either to God, or to the diuell (there is no midst) we may know to which of them we are a sacrifice, both by the fire consuming, and the thing that is consumed in vs; if the fire consuming be the heate and feruour of the Spirit, the ardent loue of God, the earnest zeale of his glorie, and the thing that is consumed, be our filthy sinne, our raging lust, our inordinate affections, then we may be assured, we are a sacrifice to God, *Living, holy, and acceptable to him*; but if the fire consuming be our fire of affections, our raging lusts, & burning concupiscence, and if the things that be consumed, be the gifts of the Spirit, our loue, zeale, then vndoubtedly we are a sacrifice to Satan, miserable

¶ 1. Sam. 3.
19.

¶ 1. Cor. 7. 9.

¶ 2. Sam. 13.
2.

Chrysost.

¶ Rom. 12. 1.

ferable are they, whose finnes and fire affections are not quenched by the cooling water of the holy Spirit; they will bee burnt vp in this world with the fire of their passions, and in the world to come, Christ the righteous Iudge, will *burne them as chaffe with vnquenchable fire.*

^a Math. 3. 12.

I V. Wholesome and cleane water, refreshes and comforts one wearied, languishing and fainting through thirst: *Ismael* was at the point of death; vntill the time hee was refreshed and strengthened with ^x the water of that well, which God shewed to his mother *Hagar*; Yea, *Sampson* himselfe hauing overcome and slaine the Philistims; ^a *He was sore athirst, and said, shall I die for thirst, and fall into the hands of the uncircumcised; and then the Lord gaue him water; when he had drunke, his spirit came againe, and he was reuiued.* The holy Ghost in a greater measure and better manner strengthens and comforts the hearts of those, who are filled therewith; for this cause he is ^b called *the Comforter*, in comparison of whom all men may be called, as *Iob* called *his friends*, ^c *miserable comforters*; and euery one who inioyeth the companie of this Spirit, may say truly, ^d *In the multitude of my thoughts, in mine heart, thy comforts haue reioyced my soule.* If *Dauid* ^e *longed for the water of the well of Bethlehem, and said, oh that one would giue me to drinke thereof;* Haue not we greater cause to long for the water of the holy Spirit, to wash vs who are filthy, to increase vs, who decay in good, to quench

^x Gen 21. 19.

^a Iudg. 15. 19.

^b Ioh. 14. 16.

^c Iob 16. 2.

^d Psal. 94. 19.

^e 1. Sam. 23. 15.

our fittie passions, to comfort and refresh vs, who are weake and wearied.

^f Psal. 45. 7.

V. *This Spirit is called, & the oyle of gladnesse*; it reioyceth our grieued heart, it is medicinall to cure our soules; ^g *And as oyle will make the face to shine before men*, so the spirit will make our soules to shine before our God, and to be beautifull in his sight.

^g Psal. 104. 15.

^h Ioh. 15. 5.

Christ said truly to his Disciples, ^h *without mee ye can doe nothing*; So without the Spirit of Christ, we can receiue no good thing; for the Spirit *helpeth our infirmities, and maketh requests for us, with sighes that cannot be expressed*. We read that *all the Kings of the earth sought the presence of Salomon, to heare his wisdom*; wee should rather seeke the presence of his spirit, who is *greater then Salomon*.

ⁱ Rom. 8. 26.

^k 2. Chro. 9. 23.

^l Math. 12. 42

^m 2. King. 3. 9

^l The presence of Achasaphat King of Iudah, was very profitable to Iehoram, for when they had ^m *compassed the wilderness of Edom seuen dayes, they had no water for the host, nor for the cattell that followed them*; And Iehoram lamenting their estate to the Prophet Eli-sha, he was thus answered; *As the Lord of hosts li- ueth, in whose sight I stand, if it were not, that I regard the presence of Iehohaphat King of Iudah, I would not haue looked toward thee, nor seene thee*; but for his sake, hee assured him of present plentie of water, and of victory ouer the Moa-bites. Vnlesse the Lord regarded the presence of his owne Spirit, he would not looke in mer- cie vpon vs, he would not vouchsafe to visit vs; and so we should be miserable in the wilderness

& verse 14.

of

of this world, and more miserable in the life to come.

The people of *Rome* esteemed the presence of the Tribunes so necessarie and expedient, that by law it was ordained, that they should abide continually in the Citie; neither was it lawfull for them to be absent from *Rome*, for the space of an whole day: we Christians should esteeme the presence of Christs Spirit, more requisite and needfull for vs; we may not want the same for the space of one day, not of one houre, not of one moment; if we want it, we will fall into some grieuous sinne, we will ^u shamefully with *Peter* deny our Master, wound our conscience, and slander our holy calling and profession, to the dishonour of God, to our owne great hurt and detriment, to the offence of our brethren.

God made a gracious promise to his seruant *Jacob*; *o* *Loe I am with thee, I will keepe thee whithersoener thou goest, I will not forsake thee.* Happie was *Jacob* by reason of Gods presence, which was profitable to him, in his life time, at his death, yea, after his death; for his protection, for his instruction, for his honour & commendation.

First, it was profitable in his life time for his protection, for by Gods presence he was defended against the craft of *Laban*, who would *haue deceived him*; Also against the cruelty of *Esau*, who would *haue destroyed him*; yea, because the Lord was with him, he received more benefits then he himselfe required. *2* Gods presence was comfortable to him at his death for his instructiō, for albeit

*Tribuni ple-
bis quos nul-
lum diem
integrum
Roma abesse
licet, Ma-
crobi. lib. 1.
Satyr. cap. 3.*

u Math. 26.
70.

o Gen. 28. 15.

2 Gen. 31. 7.

1 Gen. 32. 11.

r Gen. 49.

his bodily eyes through age were dimmed, r yet the eyes of his minde were enlightened, his knowledge at that time was augmented, he vnderstood more at his death, then euer he knew in his life time; He sheweth plainly what was to come, he telleth his children that Christ shall come out of *Iudab*, & what shall be the conditions & heritage of euery Tribe. 3. God was present with him after his death, to honour him, and to accompany his funerall; for the Lord said to him, r *I will goe downe with thee into Egypt, and I will also bring thee vp againe*; and how? even at his buriall; for the Lord foretold, *Ioseph should put his hands vpon his eyes*. The presence of Christs Spirit will in like manner be profitable to strengthen vs in our life time, to comfort vs at our death, to bring vs to eternall honour and happinesse. The Spirit will so strengthen vs, that with all r *boldnesse we may* doe the workes of our calling, when we are liuing; and we u *shall see the heavens open*, and Christ ready to receiue our spirit, when we are dying: when we enioy the presence of this spirit, x *God will deliuer vs, and glorie vs*; with long life, will he satisfie vs, and shew vs his saluation.

r Ag. 4. 19.

u Ac. 7. 59.

x Psal. 91. 15.

a 1. Tim. 6. 12.

b 2. Tim. 2.

15.

c Heb. 12. 1.

d 1. Tim. 2. 3.

e Psal. 144. 1.

It is our dutie, to a fight the good fight of faith. 2. to b be workemen, *that neede not to bee ashamed* in the Lords husbandrie. 3. to c runne with patience *the race that is set before vs*. 4. to d *suffer affliction, as the good souldiers of Iesus*; but now it is impossible for vs, either to *fight vntill his Spirit e teach our hands to fight, and our fingers*

to battell, or to worke in the Lords vineyard, or to runne the race of godlinesse, or to suffer, vntill we be holpen with ^f the finger of God, and ^g vntill we be indued with power from on high, vntill wee be assisted by the Spirit of Christ.

Barak had no desire to ^h goe in battell against Iabin and Sifera, without the company of Deborah the Prophetesse: ⁱ Bezaleel and Aholiab could not worke the curious worke of the Tabernacle, vntill they were filled with the Spirit of God: ^k Ahimaaz the sonne of Zadok, did runne more speedily vnto David, when hee receiued a warrant from his Captaine: Stephen did suffer Martyrdome the more willingly, ^l being full of the holy Ghost. If wee would fight courageously against sinne and Satan; If we would worke diligently, the workes of our Christian calling; If we would runne constantly the race of true Pietie; If we would suffer affliction patiently; let vs then desire earnestly the company, the presence, the warrant, and fellowship of the Spirit.

It is our duty 1. To hearken to Gods word attentiuely. 2. To pray to our God feruently. 3. To receiue the holy Sacraments worthily. 4. To praise our God continually: but without the helpe of the Spirit, the Word would bee a ^m killing letter, the ⁿ sauour of death vnto death, the ministrati^on of damnation. If wee desire to pray, let vs ^o pray in the holy Ghost. If we bee to receiue the Sacraments, ^p Christ baptizeth with the holy Ghost. The Apostles themselues were

^f Luk. 11. 20.
^g Luk. 24. 49.

^h Iudg. 4. 8.

ⁱ Exod. 31. 3.

^k 2. Sam. 18. 23

^l Act. 7. 60.

^m 2. Cor. 3. 6.
ⁿ 2. Cor. 2. 16.

^o Iude 20.

^p Iohn 1. 33.

¶ Acts 2.4.

vntit to discharge their Apostolicall function, till the holy Ghost was sent vnto them; they could not glorifie God in their ministratation vntil ^q they were filled with the holy Ghost.

¶ Gal. 5.6.

1. Let vs then with all carefull diligence, seeke his holy Spirit. 2. Let vs ^r so walke in the Spirit, and wee shall not fulfill the lusts of the flesh.

How to
obtaine the
Spirit.

¶ Luk. 11.13.

The Spirit, euen the growth thereof, is obtained by earnest prayer. If ^f euill men can giue good gifts to their children, how much more shall our heavenly Father giue the holy Ghost to them that desire him.

Gregor.
super. Ezech.

Besides these reasons already declared; if we looke what good others haue gotten by the holy Spirit, wee shall bee greatly mouued to pray for the same. *Considero Patres noui & veteris Testamenti, &c.* I consider (saith an Ancient) the Fathers of the new and olde Testament, *Dauid, Daniel, Amos, Peter, Paul, and Matthew*; and with open eyes I looke vnto them: The holy Spirit filled young *Dauid*, who followed sheepe, and played vpon a Harpe, and made him ^r the Anointed of the Lord, and the sweete Singer of *Israell*. The Spirit filled *Daniel* a child, and made him more wise then the Ancient, and gaue him knowledge, wisdom, and ^u vnderstanding of secrets, of visions, and dreames. The Spirit filled ^x a *Heardman* and a gatherer of wilde figges, and made him a Prophet to prophesie vnto *Israel*. The Spirit filled a *Fisher*, and made him a chiefe Apostle. The Spirit filled a persecuter and made him a ^a *chosen Vessell*, to beare Gods name before the

¶ 2.Sam. 23.1.

¶ Dan. 1.17.

¶ Amo. 7.14.

¶ Acts 9.15.

the Gentiles. The Spirit filled a Publican, and made him an Euangelist. *Quam ergo insani sumus, qui hunc Spiritum non quarimus*, how mad therefore (saith hee) are we, who seeke not this Spirit. *Spiritus Iesus, Spiritus bonus, Spiritus sanctus, Spiritus rectus, Spiritus dulcis, Spiritus fortis, infirma roborans, aspera planans, corda purificans; quicquid in hoc seculo difficile videtur, leue facit; & hic allatum opprobrium gaudium indicat, desperationem exaltationem esse persuadet*, The Spirit of Iesus a good Spirit, a holy Spirit, a right Spirit, a sweet Spirit, a strong Spirit, strengthening weak things, making plaine rough things, purifying hearts; he maketh light whatsoeuer seemeth to bee difficill in this world, iudgeth our shame in this life to bee ioy, and perswades vs our contempt for Christs sake is honour and glory.

Bernar.

2. Let vs walke in the Spirit, let vs frame our life according to the motion and direction of the same; which if wee doe, we will be very loathe ^bto griene the holy Spirit of God, by whom wee are sealed vnto the day of redemption, and we will be most earnest to entertaine and keepe this good Spirit. The Spirit is grieved; yea in respect of many gifts thereof, it is ^cquenched by filthy sins committed against knowledge, and against conscience.

^b Ephe. 4.30.^c 2. Thes. 5.19

Sinne for many causes should bee abhominable and odious to vs, but especially because it grieues the Spirit, ^drenewing, confirming, & establishing vs; and further, as smoake chafeth away Bees, and as stinking filthinesse banisheth away

^d Psal. 51.11.

Doves;

οὐ γὰρ τῆς με-
λειστεως κεντος
φυλακίτης καὶ
της σφραγιδος
δυσωμῆτι ἐξω-
μυν, κτλ καὶ τὸν
βυζαντινὸν τῆς Ζου-
ρμῶν ἀρχιδον ὁ
πυλαδικὸς καὶ
δυσωμῆτι ἀφιστηται
ἐκκυστία.

Basil. in

psal. 34.

* Pfal. 347.

^f Plal.91.11.

ВЕРНАТ.

Doues; so lamentable and stinking sinne remooueth from vs the good = *Angels that pitch round about vs, & and that haue charge ouer vs, to keepe vs in all our wayes*; and therefore, because that by our sinnes the good Spirit is grieved and quenched, and the Angels remooued; wee should eschew sinne to the vttermost of our power, and study with all industrie to entertaine and keepe the good Spirit of Christ within vs. *Spiritus dat pignus salutis, robur vita, lumen scientia, ut ipse reddat testimonium spiritui tuo, quod filius Dei sis; robur vita, ut quod per naturam tibi est impossibile, per gratiam eius non solum possibile, sed etiam facile fiat: Lumen scientia, ut cum omnia bene feceris, te seruum inutilem putes, & quicquid boni in te innumeris, illi tribuas a quo omne bonum est, in tribus istis spiritus sanctus, docebit te omnia quae pertinent ad salutem.* The Spirit giueth to thee, the pledge of thy saluation, strength of thy life, light of thy knowledge, that hee may beare witness to thy spirit, that thou art the son of God: hee giueth strength of life, that, that which by nature is vnpossible to thee, by grace it may be made not onely possible, but also easie; hee giueth light of knowledge, that when thou hast done all things well, thou mayest esteeme thy selfe an vnprofitable seruant; and what euer good thing thou findest in thee, that thou mayest ascribe it to him, from whom is all good. In these three things, the holy Spirit shall teach thee all things belonging to thy saluation.

The meanes to entertaine the spirit, are first, a
continuell

**The means
to retain
the Spirit.**

continuell repentance, and earnest indewary to eschew wickednesse; ^g to keepe our hearts with all diligence: Secondly, a carefull ^h meditation of Gods word; If the word of Christ dwell in vs plentifully, surely the spirit of Christ dwelleth in vs also: Thirdly, feruent prayer and supplication; Thus prayed Dauid, ^k Renew a right spirit within me, take not thy holy Spirit from me: Fourthly, to bestow those gifts already receiued, for Gods glory, and safetie of our neighbour; ^l this is to use our talents rightly; ^m Then shall we teach Gods wayes to the wicked, and sinners shall be conuerted vnto the God of their saluation.

If thou perceiuest the gifts of the spirit decaying in thee, and findest sensibly the spirit deserting, and departing from thee; alas, then ⁿ giue no sleepe to thine eyes, nor slumber to thine eye-lids, giue no ioy to thy heart, no pleasure to thy minde, no contentment to thy soule, no rest to thy body; ^o Humble and submit thy selfe, in a most pitifull manner, vnder the mightie hand of God; ^p Wraſtle with God as Iacob did, with praying and weeping; Offer ^q vp continuall supplications, with strong crying, and teares vnto God, who is able to saue thee from death, and to heare thee in that which thou requirest; Let thy feruent sighs and groanes, declare the inward grieve of thy heauy and perplexed heart; conceale not the dolour, and displeasure of thy soule; resort to him who ^r hath the tongue of the learned, and who knoweth to minister a word in time, to thee that art weary; intreate him to support thee with his

P

prayers;

^g Pro. 4. 23.^h Psal. 1. 2.ⁱ Colos. 3. 16.^k Psal. 51. 10.^l Luk. 19. 13.^m Psal. 51. 13.ⁿ Prou. 6. 4.^o 1. Pet. 5. 6.^p Hof. 12. 4.^q Heb. 5. 7.^r Isa. 50. 4.

Psal. 38. 9.

Jeh. 1.

Jeh. 1.

Jeh. 1.

Psal. 51. 10.

Jeh. 1.

Jeh. 1.

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prayers; neuer cease from praying; and saying;
Have mercy vpon me O Lord; for I am intrombled;
my eye, my soule, my belly, are consumed with griefe;
my life is wasted with heavinesse; and my yeeres
with mourning. *Make thy face to shine vpon thy*
servant; and save me through thy mercy. *Cast mee*
not away from thy presence, take not thy holy Spirit
from mee; restore to mee the ioy of my saluation, let
me finde againe, thy Spirit dwelling in my heart.
 If thou continue for a season prostrate, and preſ-
 ſing before the throne of Grace, the Lord will
 againe visit thee, and refresh thee with his Spi-
 rit, without the which Spirit, none ^u can bee
 borne againe, and renewed; ^x none can beleue, ^y none
 can become the childe of God and heire of life ever-
 lasting.

This is the first, and most principall blessing,
 which Christ bestoweth vpon those; who re-
 ceiuie him as they ought to doe.

CHAP. VI.

Christ giueth Life.

Act. 3. 15.

Act. 3. 15.

Act. 3. 15.

Act. 3. 15.

Act. 3. 15.

Act. 3. 15.

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Act. 3. 15.

IESVS Christ ^a the Lord of life, who giueth
 his holy Spirit to all those, who are content
 willingly to receiue him, (without the Spi-
 rit no preaching, no reading, no hearing, no
 example, no corrections, no benefit will profit
 vs to our eternall saluation; this Spirit ^b will com-
 pell

Iob 32. 18.

pell vs, to goe forward in the way of godlinesse,) *Christ the last Adam, by his quickning Spirit will giue life, & and quicken vs, that are dead in sinnes and trespasses.*

Two things precede this life: 1. Separation. 2. Mortification. None will be quickened with the life of Christ, but who are first separate from the rest of the World; and who dieth to sinne and vnrighteousnesse. Our regeneration in the Scripture is compared to grafting, & building; *We are as branches grafted in the Olive tree, made partakers of the root and fruit of the Olive tree, but first wee must be cutt off from the wilde Olive tree, wilde hyemute, and then grafted in the right Olive tree; Wee are as liuely stones, & we be made a spirituall house for the holy God, but first we must be hewen of the Quarry, before we become a new building.*

When God was to make a Covenant with Abraham, hee said vnto him: *Get thee out of thy Countrey, and from thy kinred, and from thy Fathers house; and then I will wake thy Name great, and giue thee a blessing.* When God was to haue mercy vpon Lot, and save him from fire and Brimstone, he separated him from the Sodomites, *He brought him forth, and set him without the Citie.* If the Lord bee to deliuer thee, from the punishment which will come on the wicked; If the Lord be of purpose to make his Covenant of Life and Peace with thee, and to giue thee his blessing; then truly hee will separate thee from the wicked, and sunder thee from the

1. Cor. 15.

4. 1. Ephes. 2. 1.

Who are quickened, are sundred from the World.

1. Rom. 11. 17.

2. 1. Pet. 2. 5.

1. Gen. 12. 1.

& 2. 7. 3.

2. 8. 1. 1. 1.

1. Gen. 19. 16.

1. Mala. 2. 5.

1 Rom. 12. 2.

2 1 Cor. 1. 2.

Quest.

Answer.

1 Colos. 3. 2.

m Phil. 3. 20.

n Gal. 1. 4.

o Num. 12. 5.

p Psal. 78. 31.

p Gen. 19. 26.

r Luk. 17. 32.

r Num. 16. 26

r Mar. 7. 23.

u 1 Sam. 15. 6.

World, so that thou shalt not fashion thy selfe, like unto this World; but be changed by the renewing of thy minde.

If one aske, how can we sunder our selues from the world, whither shall we goe, and abide, if not here on this earth? *Ans.* Let vs 1. set our affections on things which are aboue, and not on things which are on the earth; 2. Let our conuersation be in heauen, from whence wee looke for our Saviour; we cannot depart out of this world in respect of our actions; yet wee may leaue it in our mindes and affections; yea so wee must depart out of it, if we would be *n* deliuered from this present euill world. A number of the Iewes who left Egypt, *o* fell a lusting, and turned away, they remembering the fish, cucumbers, leekes, onions and garlick of Egypt, did remaine in Egypt in their hearts, *p* the wrath of God came vpon them, and slew the strongest of them, and smote downe the chosen men of Israel; Lots wife left Sodom, yet her heart was in Sodom, *q* she was made a spectacle of Gods anger; and Christ saith to vs all, *r* Remember Lots wife. *Moses* sayd to the congregation of the Iewes *r* Depart I pray you, from the tents of those wicked men, Corah, Dathan, and Abiram, lest ye perish in all their sinnes, wee must abhorre the conuersation of the vngodly, or else Christ will say *r* Depart from mee ye workers of iniquitie; and so cast vs into endlesse miserie. *u* The Canites departed from among the Amalekites, at the commandment of Saul purposing to destroy the Amalekites; we at the commandment of God, should

should forsake the fashions, and depart from the conditions of the wicked, least we fall in the destruction of the wicked.

The true Spouse of Christ, must ^a forget her own people and her fathers house, that the King may haue pleasure in her beaustie; shee cannot forget her fathers house, if her heart be earnestly set vpon it. We must forget and forsake the world, and set our hearts vpon heauenly pleasures, if we desire the King of heauen to haue any pleasure in vs. Oh how hard and difficult it is to part from our fleshly pleasures, and to separate our hearts from filthy sinnes, which ^a hang so fast on vs, we shall finde, when we would addresse our selues, to leaue them, and to turne to Christ the Prince of life (as *Augustine* confesseth) *Amica antiqua, nuga nugarum, vanitates vanitatum, retinebunt, retardabunt, submurmurabunt, dimittitis ne nos? & a momento isto non erimus vobiscum in aeternum.* Our old louers, trifles of trifles, ^b vanities of vanities, they will reteine vs, they will hinder vs, they will whisper to vs, will you leaue vs, and send vs from you? and from this time shall we neuer be with you? Surely, we shall sunder from these Sirens, with great paine, with much wrastring, with seruent prayers, with strong cries, with many teares, with sore struing, yea at the beginning, with some griefe, vnwillingnesse, and discontentment; yet of necessitie wee must forsake them, or else the blessed God will forsake vs; wee must sunder, if we desire Christ to ^c separate vs from the goats at the last day, and

^a Psal. 45. 10.

^a Heb. 12. 1.

August.
conf. lib. 8.
cap. 11.

^b Eccles. 1. 1.

^c Math. 25. 32.

^d Eph. 5. 7.
^e & vers. 11.

Vse.

^f Gal. 1. 15.

^g Tit. 2. 14.

Of our
Mortifica-
tion.

^h Eccle. 3. 2.

ⁱ Rom. 6. 6.

^k & vers. 11.

^l Col. 3. 5.

^m Psal. 106.
38.

to set vs on his right hand, to inherite that heauenly Kingdome. Wee must now separate our hearts from this world and wickednesse; ^d we should not bee companions with them; ^e we should haue no fellowship with the vnfruitfull workes of darkenesse, but euen reprove them rather: No coniunction with Christ, vnlesse their be a separation of our hearts and affections from this world and wickednesse. Let vs pray to God that it may please him, (^f who separated Paul from his mothers wombe to his Apostolike calling) so to separate vs from the world to our Christian calling, that we may be a *peculiar people to himselfe*, zealous of good workes.

2. Our mortification followeth this separation, and goeth before our quickning; the matter is not so in our regeneration and spirituall life, as it is in our first generation & naturall life: in our naturall generation, life goeth before death; ^h *a time to be borne, a time to die*: in our regeneration and new birth, death goeth before life, the death of sinne precedeth the life of Christ. Sinne must be first slaine in vs, and then we shall liue the glorious life of Iesus; ⁱ *our old man is crucified with Christ*, that the *body of sinne might be destroyed*, ^k and then we are alieue to God in Iesus Christ our Lord; we must ^l *mortifie our members which are as earth*, if we would haue our soules to liue the life of grace here, and the life of glory for euer. Foolish, cruell, and miserable were those Iewes, who saued and serued the idols ^m of *Canaan*, but killed their owne children, and

and shedde the innocent blood of their sonnes and daughters: Are they not all unhappie, senselesse, and wretched, who keepe and serue their sinnes, and who slay and destroy their precious soules? and of necessitie their must be a slaughter of one of them; either of our sinnes, or else of our soules to die the second death. It shall be very expedient for those who desire the olde man crucified, and the body of sinne destroyed, To know; first, the power: secondly, the deceitfulnesse: thirdly, the number: and fourthly, the nature of sin more; That sinne is a ⁿ tyrant commanding, but not to be obeyed of the faithfull; That it ^o hardeneth through deceitfulnesse; That none can ^p understand or perceiue all his fautes; that our ^q sinnes are more in number then the haire of our head; to the end also, we distrusting our selues for our infirmities and weakenesse, for our negligence and slothfulnesse, may doe as did the men of *Gibeon*, when their enemies made warre against them; we may send our faithfull prayers to Iesus, thus intreating; *Withdraw not thy hand from thy seruants, come to vs quickly, saue vs and helpe vs*: *That hee who hath spoyled the Principalities and Powers, and openly triumphed ouer them*, that he who ^r hath overcome the world, ^u may *assiste vs, and strengthen vs*, that sinne may be overcome and slaine in vs, by the vertue and operation of his powerfull Spirit: neither should we thinke sinne so to be overcome and slaine in vs, as that after, it will neuer fall vpon vs, nor fight against vs; ^a *for the Flesh lusteth against*

ⁿ Rom. 6. 12.^o Heb. 3. 13.^p Psal. 19. 12.^q Psal. 40. 12.^r Ioh. 10. 6.^r Col. 3. 15.^r Ioh. 16. 33.^u 2. Tim. 4. 17.^a Gal. 5. 17.

^b 1. Pet. 2. 11.

Plutarch.

^c Eph. 6. 12:
& 13.

^d 1. Tim. 6.
12.

^e Ioh. 11. 23.

*Linus, &
Florus, &
alij.*

^f Ioh. 15. 19.
^g Rou. 12.

against the Spirit, and the Spirit against the Flesh, and those are contrary one to the other; we euer carry within vs concupiscence, and ^b *Lusts which fight against the Soule*. We may truly say of sinne, as *Hannibal* said of *Marcellus*, *Sibi rem esse cum hoste, qui nec victus, nec victor, noscet quiescere*, That he had to doe with such an enemy, who neither vanquished, nor victor could rest: Sinne is a restless enemy, and we ^c *wrestle also against Principalities and Powers*; for this cause we should take the whole armour of God, and ^d *fight the good Fight of Faith*; neuer to make truce with sinne, but struing still against such a malicious, vncessant, irreconcilable aduersary, which will neuer suffer vs to remaine in quietnesse, or tranquillitie. The Israelites had great warre in the daies of *Iehoshua*; yet at length, ^e *The land was at rest without warre*. Wee reade that the Romanes were almost in a continuall warfare, fighting against enemies; yet three sundry times, they enioyed a vniuersall peace; the gate of the Temple *Ianus* was shut, a sure signe they were not molested then with any warre. 1. In the daies of *Numa Pompilius*, their second King. 2. After the end of the second *Punicke* warre against the *Carthaginians*, *Titus Manlius* being Consul. 3. In the reigne of *Augustus Caesar*, at the birth of Iesus, the most blessed, the euerlasting King of peace and righteousness. But Christians of the Militant Church, ^f *Whom the world hateth*, ^g *against whom Satan fighteth*, because they keepe the commandements of God, and testimonies,

*limonies of Iesus Christ; In whom the Law of their members rebelleth against the Law of their minds, ought to put on the armour of light, but neuer in this life cast it off again; they ought to begin that battell against Satan and sinne, and neuer to cease from it, vntill the last enemy death be destroyed, and swallowed up in victorie, and they receiue that incorruptible crowne of glory and immortalitie: Albeit, sinne cannot altogether be remooued and abolished, yet in some measure, it must be beaten downe and weakned, so that it reigne not in our mortall bodie, that we should obey it in the lusts thereof; Yea, it must be strongly subdued, and in some respect slaine and crucified, that so we may liue this comfortable and happie life of Iesus; For whosoever dyeth not to sinne, will die in his sinne, who dyeth to sinne, and liueth in Christ, and hath part in the first resurrection, blessed and holy is he, for on such the second death hath no power. In comparision of this death of the wicked, in sinne and second death, our naturall death, the separation of our soules from our bodies, is not to be esteemed death: *Non est plane dicenda mors quæ Christo mortuum socians, Lucrum efficit morientis, sicut ait beatus Apostolus, mihi vita Christus mori Lucrum, Illa autem vere mors, quæ etiam uiuentem hominem peccatorum morte constringit, qui quamuis viuere videatur, sceleribus tamen suis mortui iam uidetur addictus, sicut ait Apostolus de delictosa uidua quæ sibi rediit.* That is not plainly to be called death, which maketh the gaine of the dying, conioyning and associating him being dead*

^h Rom. 7. 23.ⁱ Rom. 12. 11.^k 1. Cor. 15.

26.

^l 1. Pet. 5. 4.^m Rom. 6. 12.ⁿ Rom. 20. 6.*Ambros.
Serm. 77.*

° Phil. 1. 21.

P 2. Tim. 5. 6.

Of our
quickning
6. points.The excel-
lencie of
spirituall
life.

° Isa. 41. 4.

° Heb. 7. 16.

° Ioh. 6. 63.

Arist.
Metaph. lib.
7. cap. 7.

to Christ, as the blessed Apostle saith, ° *Christ is to me both in life and death aduantage*: But that truly is to be called death, which bindeth euen a liuing man with the death of finnes; who albeit he appears to liue, yet by his wicked deeds, he is adiudged already to death, as the Apostle speaketh of the wanton widow, *that p shee is dead while shee liueth*. If we would escape this death in sinne, let vs in time die to sinne, and mortifie our earthly members, that we may be quickned with the spirituall life of Christ.

Of the which, we will consider sixe particlar points. 1. the excellencie of this life. 2. the necessitie of it. 3. the time when we first receiue this life. 4. the manner how it is wrought in vs. 5. signes that discouer it. 6. priuiledges belonging to those who enioy it.

I. The Excellencie of our spirituall quickning, may bee knowne by the Author thereof, by the continuance thereof, by the iudgement of godly wise men; *It is begotten by the whole blessed Trinitie, the Father & calleth vp those generations from the beginning, the Sonne giueth this life, euen he, who is made our high Priest, not after the law of the carnall commandement, but after the power of endlesse life; so doth the Spirit quicken also*: No creature can giue life to a dead body, but God most wise and mightie; farre lesse can any giue life to a dead soule.

The holy Scriptures, also the writings of iudicious Philosophers witnesse, God only the Author of nature, to be only life, and the Author

thor of life in creatures; it is ^c *He that raiseth vp the dead, and quickens them.* ^c Ioh. 5. 21.

If it be said, That *Æsculapius* quickned two dead men, *Capaneus* and *Lycurgus*, and that *Polytius* gaue life againe to yong *Glancus Minois* sonne; also that one *Draco*, raised another man from death called *Draco*, as may be found in Histories.

*Apollodorus
Biblioth. l. 3.*

Ans. These were diuellish deceits, and vaine fables; for Scripture and experience telleth vs, and Physitians confesse, *Contra vim mortis, non est medicamen in hortis*, there can be no refuge against the stroke of death.

*Vide Paren-
um ad Ro-
man.*

It is only God, ^u *who quickneth the dead, and calleth those things which be not, as though they were.* They then who would enioy this life, let them seeke it from him, who may giue it, on whom it depends, who bestoweth life naturall to our bodies, and spirituall life for the quickning of our soules; *Iudah* said of *Iacob*, *that his* ^x *life depended on his sonne Beniamins life*; wee may ^a say more truly, that our life dependeth on our Sauiours life, *who was dead, but is now aline for euermore.* ^u Rom. 4. 17.

Use.

^x Gen. 44. 30.
^a Reu. 1. 18.

Hence also is the continuance of this excellent life, that it endureth for euer; we haue it not from mortall *Adam*, by ^b *whom sinne entred into the world, and by sinne death, and* ^c *in whom wee all die, but we haue our life from Christ, by* ^d *whose life we shall bee saved.* And if that ioy which Christ giueth to his owne, bee a continuing and permanent ioy, ^e *which no man can take from them;*

^b Rom. 5. 12.
^c 1. Cor. 15.
22.
^d Rom. 5. 10.

^e Ioh. 16. 22.

1. Tim. 6. 15.

the life must be permanent, which none can take away, for that *bleſſed, and onely Prince, the King of kings, and Lord of lords, who onely hath immortalitie,* will furniſh the life of immortalitie to his owne ſervants.

2. A. 21. 13.

*Nos Aper
audiu, ſed
vincit Ara-
nea talu :
Vultur odo-
ratu, Linx
viſu, Simia
guſtu.*

1. Ioh. 5. 20.

This life is more precious then naturall life, by the iudgement of the Apoſtle *Paul*, who enioyed both the liues; hee had beſt ſkill to iudge in this matter; hee preferred the ſpirituall life, and was ready to loſe his naturall life, *and to die at Ieruſalem, for the name of the Lord Ieſus.* As for the ſenſes of our naturall life, they are common to vs, and to the beaſts; yea in liuelineſſe of the ſenſes, wee are overcome by many beaſts; but the ſenſes of our ſpirituall life, are proper to the elect Angels and vs: *by them wee know that the Sonne of God is come, and hath giuen vs a minde to know him who is true; and wee are in him that is true,* that is, in his Sonne *Ieſus Chriſt, this Sonne is very God, and eternall life.*

1. Iohn 3. 5.

II. The neceſſity of this ſpirituall quickening is ſuch, as without it wee cannot *poſſibly enter into the Kingdome of Heauen,* wee cannot be partakers of the eternall happineſſe. No entering the kingdome of heauen, no attaining to ſaluation without our ſecond birth and regeneration; there can be no new birth, without a new life: ſuch then is the neceſſity of our new ſpirituall life, that our felicity dependeth thereupon.

Luk. 7. 13.

Out of doubt, that widow of Naim, *who wept* for the death of her only begotten ſonne, reioyced greatly, and glorified God heartily, when

when Christ restored him to life; we haue greater cause of ioy and gladnesse, when Christ raiseth vs from our spirituall death, and restoreth vs to the life of God, whereby we are transformed according to his glorious image.

III. Concerning the time, when this life is first wrought in vs; let vs be assured, if it be not giuen to vs while wee are in this earth, that wee shal neuer enioy the same. It is well known, that if an infant receiue nor life in the mothers wombe; but bee dead there, it will neuer get life, nor bee quickned: so men, if in this world they bee not quickned with the precious life of Iesus, and *obey not the Sonne, they shall not see life, but the wrath of God abide on them.* A woman fearing barrennesse, or any false conception, hath very great pleasure when shee findes the babe spring and mooue in her wombe. We who of our selues are barren and vnfruitfull, haue greater cause of ioy, when wee finde sensibly the life of Iesus quickened in our hearts; *Let vs^m not then receiue the grace of God in vaine; behold, now the acceptable time, behold, now the day of saluation;* Let vs now receiueⁿ our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie; Who for this purpose^o came, that in him men might haue life, and haue it in abundance: but those that are *p* strangers from the Life of God here, that in this World are not borne a new of immortall seede, *q* their names are not written in the booke of Life, nor of the Lambe who was slaine, from the beginning of the World;

Q 3

they

The time
of our spi-
rituall life.

Simil.

¹ Ioh. 3. 36.

^m 2. Cor. 6. 1.

ⁿ 2. Tim. 1. 10.

^o Ioh. 10. 10.

^p Ephe. 4. 18.

^q Reue. 13. 8.

^f 1am.1.12.

^f Reu.21.8.

Meanes
of Life.

^t 2.Tim.1.10.

^u Phil.2.16.

^x A.R.17.31.

^a 1.Tim.1.19

Signes of
Life.

^b Psa.119.182.

^c Isa.50.5.

^d Psa.34.8.

^e 1.Pet.2.3.

^f 2.Cor.2.14.

^g Cant.1.2.

^h Rom.8.5.

ⁱ 1.Ioh.5.20.

^k Gal.2.20.

they shall neuer receiue the ^t *Crowne of Life in Heauen*; they ^f *shall haue their part in the Lake which burneth with fire and Brimstone, which is the second death.*

IIII. The meanes by which we are ordinarily quickened, are the Word and Spirit; ^t *Christ hath brought Life vnto light, through the Gospel*; Wee must ^u *hold forth the Word of Life*; Wee must also reteine the presence of the Spirit, without which our spirituall life cannot bee preferued.

Paul said of the Mariners, x Except these abide in the Ship, yee cannot bee safe: So wee may say of the Spirit, except hee abide in our soules, we cannot haue life, but ^a *will make Ship-wracke of faith, to eternall destruction.*

V. Spirituall senses, are sure signes of spirituall life. 1. When ^b *our eyes are opened, that wee may see the wonders of Gods Law.* 2. When ^c *our eares are opened to heare the Lords Word, that we bee not rebellious.* 3. When wee ^d *tast and see how gracious, how e bountifull the Lord is.* 4. When hee ^e *maketh manifest the sauour of his knowledge to vs, and by vs*; that we smell the sauour ^g *of the good oymments of Christs Name*; when ^h *wee after the Spirit, sauour the things of the Spirit.* 5. When wee haue receiued an ⁱ *understanding, to know him who is true*, and such a feeling of that life, that with Saint Paul we may affirme, ^k *Thus we liue, yet not we, but Christ liueth in vs*: So by our spirituall seeing, hearing, tasting, smelling, and feeling of Christ, we may know whether we enioy

enjoy that precious life of Christ; if we bee made ¹ *partakers of the godly nature*, conforme to his glorious Image.

Againe, our ^m *speaking the language of Canaan*, our ⁿ *desire to the sincere milke of the Word*, our ^o *hunger and thirst for righteousness*, ^p *our walking worthy of our vocation*, ^q *our workes of pietie and charitie*, *more at the last then at the first*, are vndoubted testimonies of our spirituall quickning; *They who speake not of God reuerently*, and to God in humilitie; who haue no appetite to the wholesome word, who walke not wisely in the ^r *waies of God*, who ^s *worke not their owne saluation with feare and trembling*; they are voide of the life of grace, they ^t *are dead in their sinnes and trespasses*.

That dead yong man, the sonne of the widow in *Naim*, as soone as hee was reuiued by Christ, it is said of him, *That* ^u *he began to speake*; his speaking declares that he was restored to naturall life.

Againe, *Iairus* daughter, being raised to life had neede of bodily foode, else Christ who quickned her, ^x *had not commanded to giue her meate*; her appetite and desire to meate, was an euident demonstration of her restoring to life. *Lazarus* who was *dead and stinking in the graue*, hauing receiued life from Christ (*the resurrection and the life*) ^a *did goe*, and walke.

So all who are spirituall quickned, in whom the life of grace is breathed, with ^b *Moses* and ^c *Anna*, they will speake and cry in their hearts to God,

¹ 1. Pet. 1. 4.

^m Isa. 19. 18.

ⁿ 1. Pet. 2. 2.

^o Math. 5. 6.

^p Eph. 4. 1.

^q Reu. 2. 19.

^r Deut. 30. 16.

^s Phil. 2. 12.

^t Eph. 2. 1.

^u Luk. 7. 15.

^x Luk. 8. 55.

^a Ioh. 11. 44.

^b Exod. 14. 15.

^c 1. Sam. 1. 13.

^d Mat. 13. 44.^e 1. Thes. 1. 6.^f Ioh. 6. 33.
verse 27.^g Isa. 35. ver.
8, 9, 10.See M. By-
field in the
Exposition
vpon the
Colof. cap.

2. 13.

^h Rom. 8. 5.ⁱ Ezech. 10. 4.^k Isa. 61. 20.^l 1. Ioh. 3. 14.

God, (a liuing soule is euer a speaking soule.) They will haue a great appetite and affection to the Word, longing daily after it, esteeming it ^d *above all treasure, receiuing the same with patience, and* ^e *in much affliction,* neuer loathing, nor wearied of ^f *that bread of God, which came downe from Heauen;* but most earnestly labouring for the meate, which endureth to life everlasting: Also they will walke in a ^g *path, and in a way, and the way shall be called Holy;* Christ shall bee with them, and walke in the way, and the fooles shall not erre; There shall be no Lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the Redeemed may walke; Therefore the Redeemed of the Lord shall returne and come to Zion with praise; and euermlasting ioy shall bee vpon their heads; and they shall obtaine ioy and gladnesse; and sorrow, and mourning shall flie away.

There are other signes of spirituall quickening, largely and comfortably set downe by the learned: as affliction of conscience, which is such an inward ^h *pricking in the heart,* as causeth a man ⁱ *voluntarily to remember his euill wayes, and iudge himselfe daily for them,* ^k *mourning for his sinfull life, and confounded in himselfe, for his wayes which are not good.* 2. Affection to such as feare God; for wee know that ^l *we are translated from death to life, because wee loue the brethren;* He that loneth not his brother abideth in death. 3. Ceasing from sinne, with sundry others; briefly humilitie and contrition,

on, is an infallible note of spirituall quickning, for ^m *this faith bee that is High and Excellent, bee that inhabiteth Eternitie, whose name is the holy One; I dwell in the High and holy Place, with him also, that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.*

^m Isa. 57. 15.

VI. As for the notable prerogatiues of such as are conuerted, and quickened in Iesus Christ; who can particularly number them? Who can sufficiently consider of them? 1. The mighty and most mercifull, is a God to them; Euen the God of *Abraham, Isaac, and Iacob*, for ⁿ *God is not the God of the dead, but of the liuing.* 2. They are ^o *precious and honourable in Gods sight, deerey beloued of the Lord, whom hee formed for himselfe, to shew forth his praise.* 3. They shall bee ^p *deliuered from this euill world, q from the tyranie and dominion of sinne, from the craft and crueltie of the r great Dragon, that old Serpent, the Diuell, who is come downe to the inhabitants of the earth, with great wrath, knowing that hee hath but a short time; Their transgression shall bee put away like a cloud, and their sinnes as a mist; Their r iniquities shall be remooued from them, as farre as the East is from the West, and u cast into the bottome of the Sea, neuer to be remembred, nor punished.* They receiue a better gift in their regeneration, then they did in their creation; in their first birth, they gat reason, whereby they differ from the beasts; in their second birth, ^x *of Christs fulnesse, they re-*

Priuelidges
of the
quickened.

ⁿ Mat. 22. 32.

^o Isa. 43. 4.
& 21.

^p Gal. 1. 4.

^q Rom. 7. 35.

^r Reu. 12. 12.

^r Isa. 44. 22.

^r Pla. 103. 12.

^u Mich. 7. 19.

^x Ioh. 1. 16.

^a 1. Tim. 3. 8.^b Tit. 1. 18.^c Heb. 6. 8.^d Eph. 1. 3.^e Job 42. 12.^f Psal. 1. 3.*Chrysost.**Hom. 4. de
pauis.*^g Luk. 6. 35.^h Math. 19.

28.

ⁱ 1. Pet. 1. 32.^k Col. 3. 3.^l 1. Cor. 15.

42.

^m 2. Cor. 5. 1.

ceine grace, more pretious then reason, whereby they differ from reprobate men, both ^a *reprobate concerning the faith*, ^b *and vnto euery good worke reprobate*; whose end is to be burned.

^d *They are blessed with the seedes of all spirituall blessings in heauenly things*; If they loose any thing, it shall bee restored double vnto them; ^e *The Lord shall blesse their last dayes, more then the first*; ^f *They shall bee like trees planted by the Rivers of waters*, whose fruit may be plucked off and caried away by men; whose branches may be broken off by the violence of a tempest; but their rootes remaining sure in the ground, those trees will rise againe, will spring, and flourish, with as great beautie and ornament as before; So ^g *the children of the most High, the brood of immortalitie, that* ^h *follow Christ in their regeneration*: In this World their riches may be taken from them, and they impouerished, their earthly honour may bee taken from them, and they vilipended; yea, the tabernacles of their bodies may bee destroyed, and turned to dust, yet because ⁱ *they are borne a new of immortall seede, by the word of God, who liueth and endureth for euer*: because they haue the roote of life, ^k *which is hid in Christ with God*; When Christ which is their life shall appeare, then shall they also appeare with him in glory: ^l *incorruptible, glorious, strong, spirituall, m* *hauing a building giuen of God, that is, a house not made with hands, but eternall in the Heauens.*

If any bee desirous to bee partakers of those,
and

and many other prerogatiues, let them bee content first to separate their affections, from too much desire of earthly things, and in regard of their conuersation, not frame themselues like vnto the World, *but come out from among them*, and sunder from them, as saith the Lord; *° To touch no vncleane thing, and God will receiue them, he p will bee a Father to them, and they shall be his sonnes and daughters.* Next let them bee content, *q* euery where to beare about the dying of the Lord Iesus, that the Life also of Iesus may be made manifest in them, euen to die to sinne, that they may liue in Christ, to Christ, and with Christ for euer.

Christians may say, that which *Themistocles* said to his children. *Interieramus nisi interijssimus*, we had perished, vnlesse we had perished; wee shall die eternally in sinne, vnlesse we die to sinne. Also let them receiue Christ the fountaine of life. When he remaineth in vs, he is like the soule in the body, quickening the body; when we are in him, we are *like ⁊ branches in the tree, bearing much fruit*; that God may bee glorified, our neighbours edified, and wee our selues saued.

2. Cor. 6. 18.

° Isa. 52. 11.

P Ier. 31. 1.

q 2. Cor. 4. 10.

Plutar. in
vit. The-
mist.

⁊ Ioh. 15. 8.

CHAP. VII.

Christ giueth Health.

† Rom. 6. 11.

† Ier. 17. 14.

Great difference be-
twixt Gods
wounds
and Satans.

a Iob 5. 18.

x Act 2. 37.

a 2. Cor. 7. 10.

Simil.

b Iob 5. 18.

c Ier. 30. 17.

Pera dial.

77.

ALBERT, we be dead to sinne, and be a-
live to God in Iesus Christ our Lord, yet
in this World, we are wounded and dis-
eased with the streake, and with the sick-
nesse of sinne, and haue great neede to pray with
the Prophet, † *Heale vs O Lord, and wee shall bee
healed, saue vs and we shall bee saued, for thou art
our praise.*

As for the spirituall wounds of our soules,
God is said to ^a wound and ^x pricke the heart with
^a sorrow, that leadeth to repentance, neuer to be re-
pented of. Satan also by sinne wounds the soule;
but contrariwise, God wounds men for their
saluation; Satan to their destruction; as the
Chirurgion taketh the rasour and maketh incisi-
on in the flesh of a patient, to heale his purrified
wound, and to preferue his life; the murderer
smieth with his knife to kill a passenger; And to
bereaue him of his life and of his goods; when
God make ^b the wound, ^b he bindeth it vp, when hee
smieth, his hands maketh whole, ^c and restoreth
health vnto his owne, Sic is bonum vulnus & v-
tile quod pluriū ac maiorū vulnerum medicina
est; A good & profitable wound it is, which is the
medium of moe and greater wounds, for to pre-
ferue

serue the spirituall life of our soules; But Satan,
*d who hath beene a lyer, and a murderer from the be-
 ginning,* when he wounds with sinne, it is his
 purpose to kill the soule, to bring men to despera-
 tion and to endlesse damnation, except Christ
 come to *e binde up their wounds, to poure oyle and
 wine, and make prouision for them.*

^d Ioh. 8. 44.^e Luk. 10. 34.

We will briefly speake of fine points. 1. of
 the cause moouing Christ to heale. 2. where-
 with he cureth. 3. whom especially. 4. from
 what. 5. of the vses.

Five points

For the first, the great mercie of Christ; ma-
 keth him to cure our diseases, *f Iesus saw a great
 multitude, and was mooued with compassion toward
 them, and he healed their sicke.*

^f Mat. 14. 14.

*Sola misericordia deducit deum ad hominem, de-
 ducit hominem ad deum,* Onely mercie brings
 God to man, and brings man to God: That
 which brings God to man, mooues him to heale
 man, euen his great and tender mercy appearing
 in this, *Quia Deus venit ad homines propter homi-
 nes, & factus homo,* O great mercie, and great
 mysterie, God to take vpon him our nature, *g and
 be manifested in the flesh,* for our quickning, and
 for our healing, *i To make vs holy and vnblame-
 able, and without fault in his sight.*

August.

Bernard.

Secondly, the meanes wherewith he cures, is
 his word, *k he sendeth his word and healeth them,
 and deliuereth them to life; no health, no deliue-
 rance ordinarily without the word, which hath
 a wonderfull and manifold power. 1. to open.
 2. to restraints. 3. to draw. 4. to conioyne.*

^g 1. Tim. 3. 16ⁱ Colos. 1. 22.The means
of our
curing.The great
force and
vertue of
the Word.^k Ps. 107. 20.

¹ Act. 16. 14.

^m Ioh. 7. 46.

ⁿ Math. 4. 25.

^o Luk. 24. 29.

^p Ioh. 6. 68.

^q Psal. 110.
vers. 25. 28.

^r Deut. 8. 3.

^r Math. 8. 9.

5. to quicken. 6. to nourish. 7. to heale. 8. to sanctifie. 9. to comfort. 10. to preserue, with sundry others. The word being as a conuite, whereby all the blessings of Christ are conueied vnto vs. 1. It hath an opening power, *as in Lydia, which worshipped God, and hearing his word, her heart was opened.* 2. It hath a restraining power; *The officers sent by the high Priest and Pharisees, to take Christ were so restrained by his word, that they might not apprehend him, but said, neuer man spake like this man.* 3. It hath a drawing power; *Great multitudes out of Galilee and Decapolis, and Ierusalem, and Iudea, and from beyond Iordan, followed Christ, and were drawn to him by the force and operation of his word.* 4. It hath a conioyning power; *Cleophas and that other Disciple, were so conioyned in affection with Christ, by the vertue of his word: that they were very loath to separate from him: They constrained him, saying, abide with vs.* The twelue Disciples, *would not goe from him, who had the words of eternall life.* 5. It hath a quickning power, therefore *Dauid* prayed well, *Quick-
ken me, O Lord; according to thy word, raise me up according to thy word.* 6. It hath a nourishing power; *for man liueth not by bread only, but by enery word that proceedeth out of the mouth of the Lord, doth a man line.* 7. It hath a healing power; *As officers and souldiers are obedient to Magistrates, and Captaines, To come and depart at their commandement, so are sickneses obedient to the word of Christ, to goe from one when*
he

he pleaseth. 8. It hath a sanctifying power, Christ prayeth, *Sanctifie them with thy truth, thy word is truth.* 9. It hath a comforting and reioycing power; *Thy testimonies I haue taken for my heritage; they are the ioy of my heart.* 10. It hath a preserving power, to keepe vs from shame, from sinne, and from our enemies; *Remooue from me shame and contempt, for I haue kept thy testimonies: from sinne, I haue hid thy promises in my heart, that I might not sinne: from our enemies, by Gods Law, his seruant is made circumspect; by Gods commandements, wee haue more wisdome, and vnderstanding then our enemies, then our teachers, then the ancient. Gods word is more to be desired then gold, yea, then much fine gold: sweeter also then honie, and the honie combe.*

Who desire then, to haue their hearts opened, to be restrained from sinne, to follow Christ, to be conioyned with him, to be quickned with his life, to be nourished with his foode, to bee healed of their diseases, to be comforted in their distresses, to be sanctified with his trueth, to be preserved from all euill: Let them bee content speedily to resort to Gods house, *as Doves to the windowes*: Let them harken to the Word with willingnesse and gladnesse; like *Cornelius* let them *receiue the Word, though in much affliction*, seeing it is so *liuely and mightie in operation*, and *the power of God vnto saluation*, to *euery one that belecueth.*

Thirdly, as for those whom Christ healeth.

I. We may know, *that the whole neede not*

¹ Ioh. 17. 17.

^u Psal. 119. 111.

^x Psal. 119. 12.

^a Psal. 119. 11.

^b Psal. 19. 11.

^c Psal. 119. 98, 99, 100.

^d Psal. 19. 10.

^e Isa. 60. 8.

^f Act. 10. 33.

^g 1. Thess. 1. 6.

^h Heb. 4. 12.

ⁱ Rom. 1. 16.

Who getteth health.

^k Math. 9. 11.

¹ Mat. 4. 23.
^m Psa. 147. 3.

Bernard.
super Cant.
serm. 10.

Psal. 30. 2.
Isa. 6. 10.

^a Exod. 15. 26

Chr ist hea-
leth the
wounds of
our soules.

^o Rom. 6. 23.

a *Phisitian*, but they that are sicke, who are touched with a sence of their diseafe, and finde the paine of their sicknesse, and long greatly for health and recouerie; Christ (who ¹ went about healing euery sicknesse, and euery diseafe,) he will be a Phisitian to cure them also.

II. He healeth those that are broken in heart, and bindeth vp their sores, *Vnguentum est contritionis, est vnguentum deuotionis, est vnguentum pietatis; primum pungitivum, dolorem faciens; secundum temperativum, dolorem leniens; tertium sanativum, dolorem expellens*, There is an oyntment of contrition, there is an oyntment of deuotion, and there is an oyntment of godlinesse; the first is pricking, causing sorrow; the second temperating, asswaging sorrow; the third is healing, remoouing paine and sorrow.

III. *Christ restoreth those who call on his name, and those that turne to him.*

IV. Christ cureth those, ⁿ that will diligently hearken vnto his voice, that will keepe his ordinances, and will doe that which is right in his sight; It is he that healeth them, who are wearied and desire health, who are of a contrite and broken spirit, who are obedient vnto his commandements.

Fourthly, Christ a most perfect Phisitian, he healeth his owne of many and great euils; of the wounds, of the infirmities, and sicknesse of their soules, proceeding from sinne, from Sathan, and their owne corruption, for if spirituall or the second death come of sinne, ^o spirituall wounds and diseases, which make way to death, proceed of sinne also.

The

The wounds which one receiveth by a slanderer or false witnesse, are euill and grieuous; but the wounds wherewith sin smiteth are worse, and more grieuous; *a p false witnesse is like a hammer and a sword, and a sharpe arrow*: a hammer bruifeth, a sword cutteth, and an arrow flecth, and pierceth the heart, to the destruction of the bodie; but sinne cutteth and pierceth the soule to the hurt and losse thereof. *The arrow of Iehu 9 smote Iehoram, it went thorow his heart, that he fell downe dead in the chariot*; Sinne is more piercing and more to be feared, albeit it appeare delectable and pleasant to our corrupt nature: *If the words of Achitophel which appeared to be more gentle x then oyle, were sharpe as swords*, did offend and grieue David; surely sinne when we esteeme it softer then butter, it will (rather then wine) *in the end thereof, bite like a Serpent, hurt like a Cockatrice*, and grievously wound our soule.

O how profitable would it be for vs, if wee were as sensible of the wounds of our soules, inflicted by sinne, as we are sensible of the dolour and wounds of our bodies! *Ioram King of Israel had a feeling of the paine of the wounds, which the Aramites had giuen him at Ramath*; therefore he returned to his owne Citie to be healed: But who haue a feeling of their spirituall wounds giuen by sinne and Satan, that they may returne to the Lord, *Who shall binde up the breach of his people, and heale the stroke of their wounds*? surely few.

p Prou. 25. 18.

9 2. Reg. 9. 24.

r Psal. 55. 21.

c Prou. 23. 32.

r 2. Reg. 8. 19.

u Isa. 30. 26.

Christ healeth our spiritual infirmities.

^x Mark. 7. 37.

^a Psal. 103. 3.

^b Isa. 35. 4, 5, 6

^c Mark. 7. 33.

^d Isa. 29. 18.

Christ who ^x hath done all things well, he maketh both the deafe to heare, and the dumbe to speake, ^a he healeth all our infirmities; euen the spirituall infirmities of our soules, our deafenesse, blindnesse, and giueth vs power to heare Gods voice, to see his waies, to pray to his Maiestie, and to praise his blessed name.

^b Behold, our God commeth with a recompence; he will come and saue vs, Then shall the eyes of the blinde be lightned, and the eares of the deafe opened; Then shall the lame man leape as an Hart, and the dumbe mans tongue shall sing, when Christ shall vouchsafe to be the Phyitian of his owne people.

He will remooue the deafenesse of our soules; when that man who was deafe and dumbe bodily, was brought to Christ, He did ^c put his fingers in his eares, and said vnto him, be opened, Straight waies his eares were opened, and the strings of his tongue were loosed.

If it shall please our Sauour spiritually to cure our inward infirmities, ^d in that day we who are deafe shall heare the words of his booke, and the eyes of vs who are blinde, shall see out of obscuritie and darkenesse. And we who are dumbe shall confesse our faults, and pray to our God.

As outward deafenesse of the body, commonly commeth three manner of waies:

1. By a loud sound, or a very great noise, continually ringing in the eares: Thus the nation that dwelleth at *Casadupa* (where the Riuer *Nilus* tumbling downe, and falling from high moun-

mountaines maketh a continual rumbling sound) is deafe and wanteth the sense of hearing.

II. By the voluntary cloasing of the eares outwardly: So the mad and malicious Iewes, at the Sermon of *Stiemen* stopped their eares, and stoned the holy and sincere seruant of Christ, & the deafe adder or aspe stoppeth his eare and heareth not the voice of the inchanter, it thrusteth the one eare to the ground, and couereth the other with his taile) as the learned doth witnesse and record to vs.

III. By some inward defect or impediment, the passage of hearing is stopped.

The inward deafenesse of the foule proceedeth also, 1. by the loude cry of sinne. 2. by the great care of earthly things. 3. by the inward corruption of our nature; as the 8 cry of a grieuous sinne, is great, crying to God for punishment; so the crie thereof is very loude, euer crying to man for practise, to ^h giue his members as weapons of vnrightheousnesse vnto sinne.

When *C. Marius* was reprooued by some, because he transgressed the established law, he answered; That he could giue no eare to the law, for the ratling of weapons, the noise of armour; the outcries of souldiers in the battels made him deaf, that he heard nor what the Roman law prescribed: So the continuall cry of sinne; maketh vs so deafe by nature, ⁱ that we refuse to hearken; we pull away the shoullder, we stop our eares, least we should heare the Law of God, and the words which

*Cicer. in
som Scipion.
Vbi Nilus
ad illa qua
Catadupa
nominantur
precipitat
ex altissimis
montibus*

*ea gens que
locum illum
accolit prop-
ter magnitu-
dinem (oni-
tus sensu au-
diendi caret.*

^c A& 7. 17.

^f Plal. 58. 4.

Testes sunt

Hierony-

mus, Au-

gustinus,

Cassiodorus,

& alij.

^g Gen 18. 20.

^h Rom. 6. 13

Respondet

ob strepitum

armorum se

legem non

esse auditu-

rum. Plutar.

in vita

Marc.

ⁱ Zach. 7. 11.

the Lord of hosts sent in his Spirit, by the ministerie of his Prophets.

Also worldly cares, the pleasure of Sinne, our inward corruption stops so our inward eares, that we are hindered from hearing, vntill our Physitian in mercie come vnto vs, by whom our spirituall deafenesse is remooued, ^k*our eares prepared and opened,* ^l*our bodies ordeined and made fit to heare him willingly, to serue him accordingly as he prescribeth in his blessed word.*

Christ also who hath sufficiencie, ^m*of eye-salue,* and ⁿ*who gaue sight to many blind,* ⁿ*He will open the eyes of the blinde, and bring the prisoners out of prison; he will lift vp the light of his countenance vpon vs,* and restore to vs the spirituall sight of our soules.

Spirituall
fight pecu-
liar to
Christians.

This spirituall sight, when the eyes of our minds are opened and enlightned, is of greater worth by infinite degrees, then our naturall sight; For our spirituall sight is, 1. proper and peculiar only to Gods chosen. 2. It is most comfortable. 3. it is most excellent. 4. it is the cleereft and quickeft sight. 5. it is constant and continuing.

This sight is proper to the true Israelites, dwelling in ^q*Goshen,* to Christs chosen remaining in his Church, as for the Egyptians and ^r*the vnrighteous, they are blind and bound with the bands of darknesse and long night,* ^s*they grope for the wall, and stumble at the noone day:* But as for the Lords chosen; knowledge is their speciall portion, *to know the mysteries of his kingdome.*

It

^k Psa. 40. 6.

^l Heb. 10. 5.

^m Reu. 3. 18.

ⁿ Luk. 7. 21.

^o Isa. 42. 7.

^p Psa. 4. 6.

^q Exod. 10.

^r 1.

^s Wis. 17. 2.

^t Isa. 59. 10.

^u Mark. 4. 11.

It is a comfortable sight to see the favourable face of God reconciled in the Lord Iesus, which made *Philip* to say, ^a *Lord shew vs thy father, and it sufficeth vs.* If it were comfortable for *Jacob*, ^x *to see the face of Ioseph (let me die saith he, since I haue seene thy face, and that thou art yet alive)*; Is it not a more comfortable sight to see the glorious face of Iesus looking on vs with the eyes of his tender compassion? When the Martyr *Stephen* was falsely accused before the Councill of Ierusalem, and ^a *saw Iesus standing at the right hand of God* ready to releue him from misery and to receiue him to glory, out of all doubt it was a pleasant sight to him; so will it be to vs, when we shall see him, ^b *whom our soule loueth.*

And seeing the ^c *Light or sight of the eyes of our bodies reioyceth the heart*; will not the light and sight of our soules more reioyce and be most comfortable?

3. This sight is excellent; as the ^d *oyle of holy oyntment, euen the anoynting oyle of consecration*, appointed principally for Kings, Priests, Prophets, neither any composition might be lawfully made like vnto it; as that oyntment of Gods Sanctuary was more precious then the ordinary oyntment vsed amongst the rest of the Iewes; so this spirituall sight which is giuen vnto vs by our Sauour, is more precious then the naturall sight.

Thus from the excellencie of this spiritual sight, *Antoninus* a holy man, encouraged *Didimus* a worthy souldier of Christ, of great knowledge, and holinesse, patiently to be content with

Comfortable sight to vs.

^a Ioh. 14.8.

^x Gen. 46.30.

^a Act. 7.55.

^b Cant. 1.6.

^c Prou. 15.30.

Excellent sight.

^d Exod. 30.

25.32.

Ensch. hist.
Eccles. lib.
11. cap. 7.

his bodily blindnesse; *Desunt tibi oculi quos mu-
res, & musca, & lacerta habent, Sed latere, quia
habes oculos quos Angeli habent, & quibus Deus vi-
detur, per quos tibi magnum scientie lumen accendi-
tur.* Thou wantest the eyes, which mice, and
flies, and lyzards haue; but reioyce because thou
hast the eyes which Angels haue, and where-
with God is scene, by which a great light of
knowledge is kindled in thee.

A cleere
fight.

e A& 27. 10.

f Mal. 4. 2.

g Ion. 2. 4.

Sueton.

h Ioh. 12. 46.
i 2. Cor. 4. 6.

4. When Christ openeth the eyes of our
minds, and giueth vnto vs this sight of faith, we
shall then finde by experience, that it is a most
cleere and piercing sight. The thicke cloudes,
and a great tempest was the occasion, *e that nei-
ther Sonne nor Starres appeared in many daies, so
Paul nor to his company; but no cloude of aduer-
sitie, no tempest of trouble, no interiected impe-
diment, can hide the sight of the f Sonne of righ-
teousnesse from the eyes of our soules. Ionas in the
midst of the Sea, and in the fishes belly, when the
deepe closed him round about; he enioyed this spi-
rituall sight, he prayed vnto the Lord his God, and
said, g I will looke toward thy holy Temple.*

If it was a rare prerogatiue, profitable to the
Emperour *Tiberius*, who had great and cleere
eyes, that awaking in a darke night, he cleerely
saw the place wherein he lay, and all that was
therin, as well as though hee had a light;
surely, it is a greater prerogatiue to haue spiritu-
all eyes, and so *h not to abide in darkenesse, but to
haue i God shining in our hearts, to gine to vs the
light of the knowledge of his glory in the face of
Iesus*

Iesus Christ; k That when wee fall wee may arise againe, that when we sit in darkenesse, the Lord may bee a light vnto vs; l Then shall our light breake forth as the morning, our health shall grow speedily, our righteousnesse shall goe before vs, and the glory of the Lord shall embrace vs.

5. This sight is constant and continuing for euer; *Abiiah* that Prophet in *Shiloh*, his bodily eyes waxed dim, ^m that he could not see, and his naturall sight decayed for his age, but his spirituall sight, and the eyes of his soule continued cleare; so shall it bee with all those, whom ⁿ *Christ* bringeth out of darkenesse, and of the shadow of death, whose blindnesse hee remooueth, they shall all ^o behold the glory of the Lord with open face, they shall be all changed into the same image, from glory to glory; They who are saved, ^p shall walke in the light of the Lambe, where shall bee no night but ^q euermlasting ioy and happinesse; where they shall see and shine for euer and euer.

Christ will also cure the spirituall Leaprofie of soules, which is more vile and abominable, more hurtfull and lamentable, then the Leaprofie of the body: The Leapers vnder the Law ^r had their cloathes rent, their heads bare, a couering vpon their lippes, and cried, they were *uncleane*; they dwelt alone, and without the Campe was their habitation: but impenitent sinners polluted with the plague of inward Leaprofie, are ^s wretched, miserable, and naked, they haue bare heads, for they want ^t the helmet of *saluation*, ^u their faces shall bee couered like *Hammans*,

^k Mich. 7. 8.

^l Isa. 58. 8.

A constant sight.

^m 1. Kin. 14. 4.

ⁿ Psal. 107. 14.

^o 1. Cor. 3. 18.

^p Reu. 21. 24.

^q Isa. 60. 5.

Christ cureth the Leaprofie of our soules.

^r Leui. 13. 45.

^s Reu. 3. 17.

^t Ephe. 6. 17.

^u Est. 7. 8.

^x Reu. 21. 27.² 2. Chr. 26. 21^b Mat. 25. 46.^c 2. King. 5. 1.^d Pro. 17. 7.^e Luk. 17. 13.^f Mar. 1. 40.^g Luk. 9. 12.^h Matth. 8. 2.ⁱ Mar. 1. 41.

mans, in signe of the great Kings heauie indignation, and of their owne damnation, they remaining ^x *uncleane, they shall not enter into the holy Ierusalem.* If the bodily Leaprofie of *Vzziah* King of Iuda, caused him ^a *to be cut off from the house of the Lord,* and to loose an earthly Kingdome; Will not the spirituall Leaprofie separate those that are plagued therewith, from the societie of Christ, depriue them of a heauenly Kingdome, ^b *when they shall goe into euerlasting paine?*

Naaman the Syrian his Leaprofie was no hindrance to him from seruing his Master, it was no impediment to his honour, ^c *for hee was captaine of the host of the King of Aram, a great man, and honourable in the sight of his Lord.*

But inward Leaprofie maketh vs vile and filthy, vnable and vnfit. If ^d *high talke or speech of excellencie becommeth not a foole, farre lesse, high preferment and excellent place becommeth leaprous fooles; and such are all impenitent sinners.*

Oh if wee were else sensible of the spirituall Leaprofie of our soules, as men are of their bodily Leaprofie; what continuall paine would wee take to be healed? What earnest prayers would we make to be cleansed? we would *lift vp* ^e *our voyces and crie, Iesus, master, haue mercy on vs; Wee would* ^f *kneele downe vnto Christ, wee would* ^g *fall on our face before him,* ^h *worshipping and beseeching him to make vs cleane,* ⁱ *and that our Leaprofie by his power and mercy, might depart from vs.*

Our

Our Sauour would harken to our supplications, *he would haue compassion on vs, he would put forth his helping hand, and touch vs, saying, I will be thou cleane*; So he would cure vs of our spirituall Leaprosie, euen hee who ^k is faithfull and iust will forgie vs our sinnes (which iustly by the most iudicious and learned, are called and compared to bodily Leaprosie) and cleanse vs from all vnrighteousnesse, hee will heale ^l our infirmities, by remoouing our deafenesse, and blindness of our mindes, hee would bind ^m vp all our inward wounds, and his hand would make vs whole, by gining to vs ⁿ those leaues of the tree of Life, which serue to heale the nations.

The vses; First, we haue to acknowledge the vnspeakeable goodnesse of God, and magnifie his mercies, and ^o to praise his holy Name, because of his louing kindnesse, who ^p by his determinate counsell and foreknowledge; appointed and ordained his beloued Sonne ^q Iesus Christ, yesterday, and to day, the same also for euer; to be our Phisitian before sickenesse did befall vs.

As God of his goodnesse created the hearbes of the field, and rootes to be remedies of sickenesse, before diseases did proceede of sinne: So God did preordinate a Phisition to vs, before we did fall in disease and destruction. Secondly, let vs apply his plaisters for the curing of our spirituall wound; that good King Ezechia did well, who being sicke vnto death, did take (as the Prophet *Isaiah* directed,) ^r *A lumpe of drie figs, and layed on the boyle, and so he recovered*:

T

We

^k 1.Ioh.1.9.Luthernus
Chemnici-
us & alii.^l Psal.103.3.^m Iob 5.18.ⁿ Reu.22.2.

Uses.

^o Psal.138.2.^p Act.1.23.^q Heb.13.8.Gualter in
Iohn.^r 2.Kin.20.7.

*Inst. lib. 12**Iere. 51. 8.**Ioh. 5. 14.**u Psal. 1. 12.**Gellius. lib.**5. cap. 14.*Signes of
spirituall
Health.*x 1. Pet. 2. 2.**a Iohn 6. 27.**b Hof. 11. 10.**c 2. King. 10. 5**d Ezech. 33. 15.**e Mat. 11. 30.**f Iohn 5. 11.*

Wee shall doe well also by taking and applying the salue of grace vnto our soules : Let vs not be like desperate *Porus*, who would not suffer his wounds to bee dressed. Let vs not be like those unhappie Babylonians, who albeit Balme was brought for their sore, albeit God would haue cured them, yet, they would not be healed.

Thirdly, *if we be made whole, let vs sin no more, least a worse thing come vnto vs* ; let vs be thankful vnto our heavenly Phisitian, and *u kisse the Sonne our Saniour*, whom if we requite with disdain and vnkindnesse, the sauage beasts will in the day of iudgement beare witness against vs.

Wee reade, that a Lyon saued and nourished *Androdes*, who cured the sore foote of the wilde beast ; what thankfulness should wee shew to our blessed Master, offering to cure the maladies of our mindes, and to heale all the infirmities and sickeneses of our soules ?

Lastly, all those are the sure tokens, which may certainly perswade vs, if we haue receiued the health of our soules, when wee haue a spirituall appetite, *x Desiring the sincere milke of the Word, that we may grow thereby* ; *a Labouring for the meate, that endureth for euerlasting life*. Secondly, *when we b walke after the Lord, and with Hezekiah c resort vnto the house of our God, euer d walking in the Statutes of Life, without committing iniquitie*. Thirdly, *wee will take vpon vs Christs e easie yoke*, and with that man cured by Christ of a very longsome disease ; *f Carry the light burden hee commaundes vs*. Fourthly, as
Peters

Peters Mother-in-law being healed of her feauer ^m ministred vnto Christ, so will we with gladnesse and alacritie serue him, i who hath restored health to vs, bound vp our brusing, and healed vs of the dolorous wounds of our soules.

^s Math. 8. 15.

ⁱ Iere. 30. 17.

CHAP. VIII.
Christ giueth Wisedome.

CH R I S T Iesus, ^k who of God is made vnto vs wisdom, and righteousness, 1 and in whom are hid all the treasures of wisdom and knowledge; Hee will of his incomprehensible goodnesse, bestowe wisdom and vnderstanding vpon vs, who of our selues are vnwise and foolish, so that we shall not ^m die for fault of instruction, and we shall not goe astray through our great folly; for if the words of Solomon ⁿ giue vnto the simple sharpenesse, and to the childe knowledge and discretion; Will not Christ ^o greater then Solomon, who ^p is the wisdom of God ^q the onely begotten Sonne, which is in the bosome of the Father, giue wisdom also and discretion, to all who will truly receiue him?

^k 1. Cor. 11. 30.

ⁱ Colos. 2. 3.

^m Prou. 5. 23.

ⁿ Prou. 1. 4.

^o Mat. 11. 41.

^p Luke 11. 40.

^q Iohn 1. 18.

By this heauenly and excellent Wisedome. 1. Our temeritie and rashnesse, 2. Our vndiscretion and foolishnesse, 3. Our furie and madnesse, will be expelled and banished, and we bee ^r made circumspect and attentiu, discrete, and

Diuers effects of heauenly Wisedome.

^r Psal. 19. 11.

wife in God, wee will come to our selues and attaine to our right wits.

^r 2. King. 6. 10

First, the King of Israel by the helpe of *Elisba* became circumspect, and *saues himselfe oftentimes from the ambush of the Aramites his enemies.* We by the Wisedome of Christ warning vs, will become circumspect and watchfull, and decline the danger of all our enemies; yea, our soules will bee saued from the *Diuell our aduersary, who as a roaring Lyon walketh about seeking to deuoure vs.*

^r 1. Pet. 5. 8.

Our naturall folly approued in foure things.

^u Iere. 4. 27.

First, in our cogitations

^x Rom. 1. 21.

Secondly, in our choice.

^a Rom. 1. 25.

^b Iere. 2. 13.

Thirdly, in our actions

^c Gal. 5. 19.

Secondly, *We are by nature^u foolish, and haue no understanding,* and our foolishnesse appeareth.

1. In our vaine cogitations. 2. In our euill selections. 3. In wicked actions. 4. In corrupt speeches.

I. Except Christ furnish vs with heauenly Wisedome, *wee will^x become vaine in our imaginations, and our foolish hearts will bee full of darkenesse.*

II. Wee will chuse to ^aserue and worship the creature, forsaking the Creator, which is blessed for euer, preferring ^bbroken pots that can hold no water, forsaking the fountaine of liuing water; we will chuse Brasse rather then fine Gold, the Earth before the Heauen, Sinne and Satan, before our blessed Sauour, and Death, yea, endlesse Miserie, rather then Life, and eternall Felicitie.

III. Our actions will bee to doe the ^cworkes of flesh, euen to commit sinnes, which are against Pietie, against Chastitie, against Sobrietie, and against

against truth and honestie; wee shall ^d build our house but like foolish men upon the sand, the fall whereof shall be great, we will fight, but vnder the standard of Satan, we shall be ^e foundeuen fighters against God, and against our Sauour, who may ^f crush vs with a scepter of yron, and breake vs in peeces like a potters vessell.

^d Math. 7. 26.^e AQ. 5. 39.^f Psal. 1. 9.

We will endeaour to trafficke, and to be in businesse, but in vaine, for ^g what will it profit vs, though wee did winne the whole world, if we loose our owne soules, we will ^h walke but like miserable Gentiles in vanitie of our mindes hauing our cogitation darkned. we would giue our selues vnto wantonnesse, to worke all uncleannesse euen with greedinesse, yea will walke in that ⁱ broad way that leadeth to destruction. So without the wisdome of Christ, we would at length prooue to be foolish workers, foolish builders, foolish souldiers, foolish merchants, foolish runners, posting to hell and eternall damnation.

^g Math. 8. 36.^h Eph. 4. 17.ⁱ Math. 7. 13.

In our speech.

IV. Our speech would be ^k cursed speaking, filthy speaking, to the dishonour of God, and offence of his seruants.

^k Col. 3. 8.

Also this foolishnesse is so fast bound to vs by nature, that ^l though we were brayed with a pestell in a mortar, yet it will not depart from vs, while Christ in his great mercie, and by his mightie power remooue the same, before which time our ^m owne waies are right in our owne eyes, we are very wise in our owne conceit, and condemne all wisdome in respect of our selues, yea when we doe most foolishly, euen then with ⁿ Pharaoh

^l Pro. 27. 22.^m Pro. 12. 15.ⁿ Exod. 1. 10.

Punish-
ment of
folly natu-
rall.

° Prou. 17. 16.

p Prou. 26. 1.

q Dan. 4. 30,
31.

Punish-
ment of
folly spiri-
tuall.

r Luk. 12. 19.

r Psal. 49. 12.

r Ioh. 24. 24.

u Iam. 5. 5.

x Luk. 17. 23.

wee thinke that wee worke wisely.

But as the punishment of naturall folly, is great and grieuous, so the punishment of sinfull folly is more grieuous. 1. Riches doth not profite idiots, ° wherefore is there a price in the hand of a foole, to get wisdom, seeing he hath no heart? 2. honour is not seemely for such, p as the snow in summer, and as the raine in harvest are not meet, so is honour vnseemely for a foole. 3. they cannot enioy lands or heritages, nor a kingdome, but are subiect to contempt, derision, stripes, as may be seene in Nebuchadnezzar the great Monarch, who q was driuen from his kingdome, and from men, and had his dwelling with the beasts of the field, vnto the time his vnderstanding was restored vnto him, and then hee returned to the honour of his kingdome:

Foolish sinners are more grieuously punished, for, when they say that r they haue much goods laide vp for many yeeres, and resolue to liue at ease, to eate, drinke, and to take their pastime, suddenly their soules will depart from them, their goods, their riches, will nothing auaille them. 2. r They shall not continue in honour, they are like the beasts that die, their way uttereth their foolishnesse, r they are exalted for a little; but they are gone and brought low, They are destroyed and cut off, as the toppes of an eare of corne. 3. Albeit they had great possessions in this world, and u lined in pleasure on the earth, and in wantonnesse, and haue nourished their hearts, as in a day of slaughter; yet they shall die and remaine x in hell in torments for euer, and being tormented

mented in flames, shall neuer obtaine the smallest refreshment.

But when it shall please Iesus Christ to indue vs with heauenly wisdom from aboue, Then to our great ioy we shall sensibly finde that our thoughts shall be holy, ^a *and the meditation of our hearts acceptable in Gods sight.* 2. Then we shall get vnderstanding and discretion, ^b *to chuse life by obeying God, who is our life and the length of our daies, to chuse rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season,* ^d *we shall chuse iudgement, and know what is good,* ^c *we shall not be vnwise, but vnderstand what the will of the Lord is, we shall chuse that one thing which is needfull which shall not be taken away from vs.* 3. our actions shall be holy, we shall doe the workes of pietie and of charitie, ^f *wee shall walke in the spirit, we will build our house on a rocke,* &c. albeit, the tempest arise, the floods come, and the winds blow, yet our sure grounded house will not fall, ^h *we will fight the good fight of faith, and* ⁱ *suffer affliction as the good souldiers of Iesus Christ, we will traffique as good Merchants,* and be content to ^k *sell all that we haue, that we may buy that pearle of great price, euen the kingdome of heauen, we will so* ^l *runne in the race of godlinesse, not as uncertainly, but that we may obtaine that incorruptible crowne,* And receiue that inestimable price which endureth for euer. So by the wisdom of Christ, at length we shall prooue to be wise labourers, wise builders, wise souldiers, wise merchants, wise runners continu-

Other effects of heauenly Wisedome appearing in our thoughts.

2. In our choice.

^b Deut. 30. 19.

^c Heb. 11. 25.

^d Iob 34. 4.

^e Luk. 16. 42.

^f Eph. 5. 17.

In our actions.

^f Gal. 5. 25.

^g Mat. 7. 24.

^h 1. Tim. 6.

12.

ⁱ 2. Tim. 2. 3.

^k Mat. 13. 45.

^l 1. Cor. 9. 24.

ally

^m Math. 11. 15.

4. In our words.

ⁿ 2. Thess. 2.

17.

^o Col. 4. 6.^p Isa. 19. 18.Our mad-
nesse in
3. things
appeareth:^q Luk. 15. 13.^r Reu. 3. 10.^s Gen. 35. 34.^t Deut. 9. 24.

ally making forwards, ^m in that strait gate, and in that narrow way that leadeth vnto life and eternall saluation. 4. we will ⁿ establishe our selues in every word and good worke, ^o Our speech will bee gracious alwaies, and pondered with sals, that wee may know, how to answer every man, ^p and to speake the language of Cūnaan.

Thus the wisdome of Christ will appeare in vs, in our holy cogitations, and settled resolutions. 2. in our good choices and elections. 3. in our deeds and actions. 4. in our sauorie speech tending to Gods glory, and the good of our neighbours.

Thirdly, our madnesse will bee remooued, which in vs is euident, 1. By our vnkinde behauiour to our heavenly Father, we wearie of his blessed companie, ^q we depart from him by impietie, we cleaue to a stranger, we take part with our mortall enemy, we delight in his vile slavery, who delights to destroy vs. 2. by our vndutifull dealing with our eldest brother the Lord Iesus, we flie away from him, when he would seeke vs, wee displease him, when hee would pleasure vs, we wound him, when hee would heale vs, we presse to pierce him, and kill him, when he would saue vs, we dishonour him, who would honour vs. 3. by the vnspeakeable hurt and wrong we doe to our selues, we spend prodigally, the gifts of our father, we cast from vs our best garments, we are not ^r asbamed ^s of our filthy nakednesse, we ^t contemne our birth-right, we remaine ^t rebellious vnto the Lord.

If

If the Priests of *Baal* might haue bene accounted mad men, whose manner was to cut themselves with knives and lancers, untill their blood ^a gushed out; what may bee thought of obstinate sinners, who wound themselves, by their iniquities, and who suffer their ^x wounds to be putrified and corrupt, because of their foolishnesse?

If the *Æthnicks* esteemed ^a *Lycurgus* King of *Thracia* sonne to *Drias*, to be furious and mad, because he cutted his owne legges, when he desired to cut vine trees; And if *Athamas* King of *Theba* *Æolus* his sonne, was also reported madde for that he killed his owne sonne *Learchus*; what may be thought of rebellious sinners, who despising Gods holy word, misregarding all wholesome counsell, furiously runne in that way, wherein many haue perished, and in their mad moode waste their goods, weaken and hurt their bodies, and which is worst of all, to the offence of the Almighty, and to the griefe of their wise friends, ^a *destroyeth their owne soules*.

But the Lord Iesus, when we rightly receiue him, he ^b will giue vnto vs *understanding in all things needfull*, he will put away our spirituall madnesse, and make vs to ^c *come to our selues*, he will giue to vs sound iudgement and bring vs to our right wits, and so he will ^d *guide our hearts to the loue of God* our louing Father, and then ^e *our soules shall thirst for the liuing God*, Hce will cause vs to ^f *draw neere to God, and to cast downe our selues before the Lord*, to confesse our sinnes vnfaignedly

^a 1. King. 18. 28.

^x Psal. 38. 5.

^{*} Theat. Zwing. Plin. lib. 34. cap. 14.

Christ cureth our madnesse.

^a Prou. 6. 32.

^b 2. Tim. 2. 7.

^c Luk. 15. 17.

^d 2. Theſ. 3. 5.

^e Psal. 42. 2.

^f 1. Iam. 4. 8.

^r Psal. 37.4.

^h Isa. 58.14.

ⁱ Ioh. 4.34.

^k Heb. 10. 39.

^j Luk. 14.27.

^m Gal. 6.14.

ⁿ 1. Pet. 5. 10.

^o Heb. 12.1.

^p Heb. 4.14.

^q 1. Tim. 6.12.

^r Act. 23.1.

^s 2. Ioh. vers.

8.

^t Act. 3. 19.

Vse.

^u Dan. 4.24.

^x Dan. 4. 33.

^a 1. Chr. 28.9.

unfainedly, to begge mercie and fauour earnestly, to ^g delight our selues in the Lord, who shall giue vs our hearts desire, euen to ^h delight in God, who will feede vs with the heritage of Iacob; Then it shall be our ⁱ meate to doe the will, and to finish the worke of him that created vs, Then ^k we shall not be they which withdraw themselves vnto perdition, but we shall follow faith vnto the conseruation of our soules. 2. when we shall come to our selues, we shall take vp our selues, and ^l come after Christ, and be his disciples, we shall ^m reioyce in the crosse of our Lord, whereby the world is crucified vnto vs, and we vnto the world, we will endeauour to the vttermost of our power, to honour him, and to continue in his seruice, who will comfort, ⁿ confirme, strengthen and establishe vs. 3. we shall obtaine vspeakeable gaine and vantage, we shall ^o cast from vs euery thing that presseth downe, and sinne that hangeth so fast on, we will ^p hold fast our profession, and ^q follow after righteousness, godlinesse, faith, loue, patience, and meekenesse, fighting the good fight of faith, laying hold of eternall life, and ^r in all good conscience seruing God continually, of whom we shall ^s receiue a full reward, ^t when the time of refreshing shall come from the presence of the Lord.

Now those who haue gotten a ^u healing of their error, and turning of the spirituall frensic and madnesse, into a sound minde and setled iudgement, and an vpriight ^x vnderstanding restored vnto them, so that they shall begin to ^a know the God of their fathers, so seeke and serue him with
a per-

a perfit heart, and with a willing minde, that they shall be content to ^bgoe out of the campe bearing the reproach of Christ, who will sanctifie them with his owne blood, and to ^cexercise themselves vnto godlinesse, that is profitable vnto all things.

Let them ^dextoll and magnifie the King of heauen, whose workes are all trueth, his waies and iudgements, let them ^eoffer the sacrifice of praise alwaies to God; Let them ^fdeny and forsake themselves, take vp their crosse daily, and follow Christ, by walking in his waies, by louing and cleauing vnto him; Let them as pure virgines, most earnestly desire to be ^hprepared to Christ, with cheerefulness to offer themselves to be his Spouse, instantly entreating him, to become the husband of their soules, who willingly will be content, ⁱTo marry them vnto himselfe for euer, yea to marry them in righteousness, in iudgement, in faithfulness, in mercie, and in compassion.

It is written of *Iphianassa* a daughter to *Pratus* King of the *Argines*, that shee being mad, and out of her wits, supposing her selfe to be a beast; when shee was well cured; and restored to the health of her minde by *Melampus*; then for declaration of her thankfulness and affection, shee was willing to accept of him, albeit of a meaner degree, to be her husband, she gaue her selfe in marriage to him that healed her; Oh, what gratitude and affection, shall wee shew to the Lord Iesus, for the curing and remoouing of our spirituall frensie and madnesse, for restoring vs to a sound minde, and ^krenuing a right spirit within

^b Heb. 13. 13.

^c 1. Tim. 4. 7.

^d Dan. 4. 34.

^e Heb. 13. 15.

^f Luk. 9. 23.

^g Ios. 22. 5.

^h 2. Cor. 11. 2.

ⁱ Hos. 2. 19.

*Plin. lib. 25.
cap. 5.*

^k Psal. 51. 10.

¹ Rom. 12. 1.

Heavenly
wisedome,
banisheth
earthly.

^m 1am. 3. 15.ⁿ Prou. 14. 8.^o Prou. 9. 13.^p Math. 6. 2.^q Col. 3. 2.^r Mat. 10. 28.^s Mat. 10. 39.^t Eccles. 2. 13.

*Gignis opes
nunquamque
perit Sapi-
entia ple-
bem mobilitat.
cunctis, ea-
dem negle-
tia nocet.*

*us? Should we not^l giue up our bodies a lining sa-
crifice, holy and acceptable vnto him? should we
not most of all desire to be the Spouse of so glo-
rious a husband, whose honour, strength, beau-
tie, riches, loue and power, can not sufficient-
ly be expressed?*

When we haue receiued Christ truly, we shall
be endued with such heavenly knowledge and
wisedome, which will both banish ^m earthly,
sensuall, and diuinish wisdome from vs (that mani-
festeth it selfe by bitter enuying, strife, sedition,
and all manner of euill workes) further it will so
season and fauour our earthly wisdome, that we
shall be ⁿ prudent to vnderstand our owne way, we
shall be wise; and that for our selues, to our owne
commoditie and profite.

We will then not seeke the earth chiefly, but
^p seeke first the kingdome of God and his righteous-
nesse, setting our affections on things which are a-
boue, and not on things which are on the earth, Then
we shall ^r not feare them most, which kill the body on-
ly, but rather we will feare him, who is able to de-
stroy both soule and body in hell, Then we shall loue
not our selues principally, but the Lord Iesus and
his glory: for who ^s loseth his life for Christs sake
shall saue it.

As for naturall or ciuill wisdome, it is indeed
very pleasant and profitable: ^t There is profite
(saith Solomon) in wisdome more then in folly,
as the light is more excellent then darkenesse; it
bringeth with it riches, pleasure, and worldly
honour, and (if according to the iudgement of
that

that Oratour) * *Stultitia fit maius malum, quam omnia mala & fortuna & corporis*, foolishnesse is the greatest euill that can befall in the body, or estate of any; wisdome contrarily must be the greatest good; yet notwithstanding, Humane wisdome doeth onely hide and couer vice; but Heauenly wisdome weakeneth and rooteth out vice: the one restraineth our faults, and corruption, but the other ^u *mortifieth our vile lusts and affections*, ^x *if the weakenesse of God be stronger then man, also the foolishnesse of God is wiser then man*, as the light of a candle appeareth to be somewhat, and is comfortable in the night, but at the noonetide of the day, it is obscured and almost extinguished, the light of the Sunne being by infinite degrees greater and more comfortable; and as to those who remaine in low vallies, the toppes of adioyning hils seeme to bee high, yet that Altitude and height of the Mountaines, is nothing in respect of the Starres and Planets; so earthly wisdome seemeth to be a great light to the blinde World, but in comparison of Heauenly Wisdome, it vanisheth and is scarcely knowne.

Humane wisdome and Worldly wit 1. Decayeth in many. 2. It deceiueth all, Experience prooueth, that oftentimes worldly wit decayeth in many. What number of men, who in their childe-hood and youth are admired for their good parts, for their mature iudgement and quicke wit, and a great expectation taken of their singular vertues? But when they come to

* Cir. 3. de nat. deor.

^u Colof. 3. 5.

^x 1. Cor. 1. 25.

Ergo ubi iam validis quassatum est viribus ani Corpus & obtusis ceciderunt viribus artu, Claudicat ingenium delirat linguaque voxq;. Omnia deficiunt atque vno tempore desunt.

*Plutarch. in
vita Lucul-
li & alii.*

*Vnde Chro-
car. Suidam
& Dyonis.*

^a Eccl. 15. 1. 13

^b Iere. 8. 9.

the age of men, then they are found to bee very inconsiderate, to be eb-witted & effectlesse in all their proceedings, these flourish quickly being gone, and no fruite following thereupon? Some there are, who almost in the whole course of their life, behaved themselues very wisely, and discreetly; but comming to old age they become stupid, senselesse, and frantique. Such was that Romane *Lucullus*, who hauing fought great Battels, and gained many victories, and obtained many glorious Triumphes, by subduing mighty Kings *Tigranes* the first and *Mithridates*; he who by his wisdom and valour, by the spoiles of so many mightie Princes, and by the Conquest of so many Nations enlarged the Romane Dominions, and enriched himselfe: Yet his learning and wisdom decayed in him, and hee became so troubled in minde, so forgetfull and foolish, that hee could not guide his owne affaires, wherefore the administration of his estate was committed to his brother *Marcus*. Also *Basilienus Caracalla*, was reputed for a long time to bee both learned and wise, a Philosopher as an Emperour: afterward hee became obliuious and ignorant, his folly appearing by his incestuous marriage, by the slaughter of that learned Lawyer *Papinianus*; by his commaundement, for to abolish all the workes of *Aristotle*. So worldly wisdom decayeth, and men may loose it, which if they brooke till death; ^a *In the multitude thereof is much griefe, then* ^b *what wisdom is in them, seeing it vexeth the wisemen them- selves,*

selues, and seeing it *c* shall *perish* from them, when they haue most neede thereof, and seeing it is *d* foolishnesse with God, *e* who taketh the wise in their owne craftinesse, *f* because the wisdom of the flesh is enmitie against God, it will deceiue all that trust in it, and *g* cause them to rebell. Therefore it bringeth death *h* and euill *i* destruction which none shall be able to put away.

Forasmuch then as worldly wisdom is vaine and weake in good things, and prompt and powerfull in euill, and so dangerous and dreadfull to all; *k* Let not the wiseman glory in his wisdom, but *l* let him that reioyceth, reioyce in the Lord, let vs labour *m* to keepe and doe Gods commandements: for that is our wisdom and understanding in the sight of the people, Let vs *n* know the Scriptures, which are able to make vs wise vnto saluation, Let vs *o* eschew euill and doe good, let vs *p* learne to feare the Lord our God, for *q* behold the feare of the Lord is wisdom, and to depart from euill, is understanding. The feare of God, is *r* the beginning of all sauing knowledge and instruction. *s* If any lacke this wholesome and heauenly wisdom, let him aske it of God, which giueth to all men liberally, and reprocureth no man, and it shall be giuen him.

Happy, O blessed are those who haue gotten this wisdom: *t* Their eyes are in their head, they see things honest and profitable which they follow after and obtaine, they perceiue things vn honest and hurtfull, which with foresight and diligence they eschew, and so they neuer walke in

c Isa. 29. 14.*d* 1. Cor. 3. 19.*e* Iob 5. 13.*f* Rcm. 8. 7.*g* Isa. 47. 10.*h* Rom 8. 6.*i* Isa. 47. 11.

Use.

k Iere. 9. 13.*l* 2. Cor. 10. 17*m* Deut. 4. 6.*n* 2. Tim. 3. 15*o* Psal. 34. 14.*p* Deut. 17. 19*q* Iob 28. 28.*r* Prou. 1. 7.*s* Iam. 1. 5.*t* Eccclus. 2. 1.

^u Isa. 50. 4.^x Psa. 119. 47.^a Pro. 16. 23.^b Psa. 142. 1.^c Ephes. 4. 28.^d Deut. 17. 7.^e Psa. 119. 101.^f Prou. 8. 10.^g Prou. 15. 24.^h Eccles. 10. 1.ⁱ Rom. 6. 13.^k 1. Sam. 25. 29.^l Psa. 25. 10.^m Ephes. 5. 15.ⁿ Prou. 3. ver.

13, 14, 15, 16,

17, 18, &

22, 23.

in darkenesse: 2. Their tongue ^u is a tongue of the learned, and they know to minister a word in time to him that is weary, and ^x to intreate of Gods Word continually for their owne consolation, for their neighbours edification, because ^a the heart of the wise guideth his mouth wisely, and addeth Doctrine to his lips: 3. Their ^b hands are taught to fight the Lords battels, and to ^c worke the things which are good, ^d not to bee shut, but to bee open to the poore: 4. Their ^e feete shall be refrained from euery enill way, they ^f shall walke in the way of righteousness, and in the mids of the pathes of iudgement ^g to auoide from hell beneath: 5. Their ^h heart is at their right hand, they doe all things directly with consideration, all ⁱ their members being as weapons of righteousness vnto God: 6. Their ^k soules shall bee bound in the bundle of Life, with the Lord their God, ^l all the pathes of the Lord shall be mercy and trueth vnto them, ^m walking circumspectly, not as fooles, but as wise, redeeming the time.

Blessed then is the man that findeth wisdom, and getteth vnderstanding, the Merchandise thereof is better then Silver, the gaine thereof is better then Gold, it is more pretious then Pearles, nothing is to bee compared to her, length of dayes is in her right hand, and in her left hand riches and glory; her wayes are the wayes of pleasure, and all her pathes prosperitie, shee is a tree of life to them that lay hold on her, and blessed is he that reteineth her, he shall walke safely by the way and his feet shall not stumble, she shall be life to his soule, and grace vnto his necke for euer.

This

This Wisedome, which is not ^o to be euallued with the wedge of the gold of Ophir, nor with the precious Onix, nor the Saphir, the Christall, the Corall, the Topaz of Ethiopia, shall not bee equall vnto it? Where is it found? whence commeth it? Answer, The depth saith, It is not in mee; The Sea also saith, It is not with me; The Earth, the Sea, Man cannot giue it vs. O but this wisdome is to bee found in Christ Iesus, ^p in whom are hid all the treasures of wisdome and knowledge, hee is both the matter of our wisdome, for wee are onely here wise, ^q when wee know Christ and him crucified; and also he is the roote, from whence all this wisdome springeth: for beleeuing in Christ, wee are so conioyned with him, incorporated and ingrafted into him, that being ^r partakers of the godly nature, we are members of his body, of his flesh, and of his bones; and thus wee (as the branches from the stocke, the fruit from the roote getteth life) doe receiue from him true wisdome, vnderstanding and discretion, whereby we shall bee ^s wiser then our enemies, and haue more vnderstanding then our teachers; and the ancient; whereby also wee shall attaine vnto that serpentine wisdome recommended to vs by our Master; Be ^u wise (saith he) as Serpents, and innocent as Doves: *Vt nulli nocuisse velis imitare columbam, Serpentem vt possit nemo nocere tibi.*

The wisdome of the Serpent appeareth in fixe things: First, when it is in danger, it offers all the body for the safetie of the head, ^{*} it regards not the wounds of the body, if the head

^o Iob 28. ver.
12, 14, 15, 16,
17, 18, 19, 20.

^p Colos. 2.

^q I. Cor. 2. 2.

^r 2. Pet. 1. 4.

^s Eph. 5. 30.

^t Psa. 119. 98.

^u Mat. 10. 16.

^{*} (Crysostomus).
Hom. 24.
in Mar.
uide Arist.
li. 8. cap. 17.
de histo. an.

*Arist. lib. 8.
cap. 17. de
hist animal.
& cap. 15.
eius. lib.
a Psal. 58.4.*

b Acts 21. 13.

c Acts 10. 24.

d Phil. 3. 8.

e Ephe. 4. 15.

f Hebr. 10. 34.

g Iohn 1. 5.

** Plini. lib.*

8. cap. 30.

Ælian. lib.

13. cap. 47.

histo. ani.

Alciat. lib.

1. Emb. 85.

h Psal. 119. 105

bee whole : Secondly, it looseth the skinne for the preservation of the life : Thirdly, * in the cold of Winter it seeketh refreshment in the cauerns and holes of the earth : Fourthly, some Serpents *a stoppe their eares, and heare not the voyce of the Inchanter* : Fifthly, it escheweth danger, and is not after found in the wayes, where men vsually resort : Sixtly, before she drinketh she casteth foorth her poyson. This wisdom of the Serpent should be followed by vs, in those same respects : then wee should be *b ready (with Paul) to die for the Name of the Lord Iesus*, neither should *c our life bee deare vnto vs, so that wee may d winne Christ*, and brooke him *e which is our head, by whom wee receive the encrease of all good, vnto the edifying of our selues in loue.*

II. We should for the conseruation of our soules f suffer with ioy, the losse; yea the spoyleing of our goods, knowing our selues that wee haue in Heauen a better, and an ener-enduring substance. For if men for the safetie of their bodies will *g cast away their goods*, and furdre will bee content, that rotten and festered members be cut from them; Yea if that bruit beast the Beauer, which is much like vnto the Otter, * when hee is in danger being pursued by the Hunter, that hee may escape with his life, will bite away his owne genitours which are medicinall, knowing by the instinct of nature, that for those chiefly hee is sought for and pursued; What should we doe, who are endued with reason, and haue the Word of God to bee a rule to our life, *and a lanthorne to our feete,*

fecte, and a light to our pathes, should not we I say, ⁱ cast away every thing that presseth downe, how-
 focuer pleasant or profitable it seeme to our cor-
 rupt and vitiate nature, if it be preiudiciall and
 hurtfull to the welfare of our immortall soules?
 We should most willingly forsake the same, for
 the saluation of our soules, to the end wee may
 haue an happie, and perpetuall vnion and societie
 with our glorious God who is blessed for euer.

III. In the winter of aduersitie, in the time
 of trouble and calamitie, when wee can find no
 refreshment nor comfort vpon earth, wee will
 with *Anna*, goe to the house of the Lord, wee will
 powre out our soules before our God, then ^k in the
 multitude of our thoughts in our hearts his com-
 forts will reioyce our soules, wee will haue our re-
 fuge to Christ, and as ^l wee are partakers of his
 sufferings, so wee shall bee also partakers of his
 consolations.

IIII. Wee should stop our eares, ^m and not
 hearken vnto the instruction, that causeth vs to erre
 from the words of knowledge, and so wee shall not
ⁿ bee caried about with diuers and strange doctrine,
 but wee shall consent continually to the wholesome
 Words of our Lord Iesus Christ, and to the doctrine
 which is according to godlinesse.

V. Wee would eschew all occasions of
 sinne, neither should we ^p walke in the counsell of
 the wicked, nor stand in the way of sinners, which
 is a dangerous way, where Satan layeth many
 snares, to intrap vs for our destruction. It was
 of the Lords prouident care and goodnesse to

ⁱ Heb. 12.1.

^k Psal. 94.19.

^l 2. Cor. 1.7.

^m Pro. 19.27.

ⁿ Heb. 13.9.

^o 1. Tim. 6.3.

^p Psal. 1.1.

his people, respecting their fragilitie and weaknesse, that he commanded them to remooue euery occasion of Idolatrie and defection, to take heed to themselves, not to make any covenant or compact with the Canaanites, but to overthrow their altars, and breake their images in peeces, and cut downe their groues, to abstaine from ioyning with them in marriage, lest they should be cause of raine to them. It is a point of great wisdom, to eschew and forbear the occasion of sinne, and consequently of the punishment following thereupon.

* 1. Pet. 2. 1.

* Rom. 12. 3.

* Rom. 12. 16.

* Isa. 5. 21.

* Prou. 3. 7.

* Deut. 32. 19.

Aug. lib. 8.
cap. 5. de
Trinit.

Sixtly, Let vs lay aside all malicioufnesse, guile and enuy, and drinke in the sincere milke of the word, that we may grow thereby, &c. As by this wisdom which we receiue from Christ, we will be wise as Serpents, so we shall be wise according to sobrietie, not presuming to understand aboue that which is meete to understand; we will not bee proud (disdaining all others) of those gifts which God hath bestowed upon vs; we will not be wise in our selues, in our owne conceit, for woe vnto them that are wise in their owne eyes, and prudent in their owne sight; And so Salomon saith, Be not wise in thine owne eyes, but feare the Lord, and depart from euill. 2. We will not curiously search those things, which belong not to vs; for secret things belong to the Lord our God, but the things reuealed belong vnto vs: and the Ancient affirmeth, *Melius est dubitare de oculis, quam litigare de incertis*, It is better to doubt of secret things, then to strue for vncertaine things; Also
he

hee complaineth, *Curiosum genus hominum ad cognoscendum vitam alienam, desidiosum ad corrigendum suam*, Mankinde is curious to know the life of others, and slouthfull to amend their owne life. And *Seneca* saith truly; *Bonam vitam partem perire nobis dum nihil agimus, maiorem autem dum male agimus, multo vero maximam dum aliena agimus*, That a good part of our life-time is lost, while we are idle doing nothing; that a greater part of our life is lost, while we are doing euill things, but that the greatest part is lost while we are doing other things, not appertaining to vs.

3. *We will not trouble our selues about many things*, which are friuolous and vnneccessarie, as the Emperour *Hadrian* did shew himselfe ridiculous, by enquiring subtilly and carefully of all the Gram-
marians, who was *Euanders* Nourisher, and *Priamus* his great great Grandfathers father, when as he should haue beene exercised in the administration of Iustice, and in doing of the more weightie and vrgent affaires of the Commonwealth: but we will employ our selues chiefly in those things, that are most necessary and expedient; *we will exercise our selues vnto godlinesse, which is profitable vnto all things, and hath the promise of this life present, and of that that is to come.*

The King of *Tyrus* had wisdome and understanding, whereby he acquired gold and siluer in his treasures, and encreased his riches, but that wisdome was not according to sobrietie; he was thereby^d puffed vp with pride and arrogancie, he esteemed himselfe equall with God; wiser then

Aug. lib.
10. *confes.*

Seneca.
Omnia si
reputes
transacta
tempora vi-
ta, vel male
vel temere
vel nihil e-
git homo.
^a *Luk. 10. 41.*

Vide com-
men. P.
Martyr. ad
Rom. cap.
12.

^b *1. Tim. 4. 7.*

^c *Ezech. 28. 4.*

^d *1. Cor. 8. 1.*

Daniel, and that no secret thing could be hid from him: wherefore his brightnesse was defiled, he died miserably, and was cast downe to the pit.

^a 1. Sam. 6. 19.

It was not wisdom, but wicked curiositie, which made the ^e men of Beth-shemesb to meddle with the Lords secrets, and to looke into the Arke, to gaze thereon irreuerently; wherefore God smote them with a great plague.

^f Aa. 17. 21.

The *Athenians* (who principally and most confidently did arrogate to themselves the praise of wisdom) were not wise according to sobrietie, when as they did not attend vpon lawfull businesse: some ^f gave themselves to nought else, but either to tell, or to heare some newes.

^g Psal. 131. 1.

We may see a wise paterne of this sober wisdom in the Prophet *Dauid*, whose ^g heart was not haughty, neither his eyes lofty, who walked not in great matters hid from him, ^h who did that which was right in the sight of the Lord, who did not decline from his iudgements, who tooke his testimonies as an heritage for euer: ^k so he behaued himselfe more wisely then all his companions, and his name was much set by.

^h 1. Kin. 15. 5.

ⁱ Psal. 119.

111, 112.

^k 1. Sam. 18.

30.

*Serm. de eo
quod Scrip-
tum est,
Beatus homo
qui inuenit
sapientiam.
Prou. 3.*

According to *Bernards* iudgement, *Sobria sapientia est, in penitudine peccatorum prateritorum, in contemptu presentium commodorum, in desiderio futurorum premiorum. Inuenisti plane sapientiam, si prioris vite peccata desceas, si huius seculi desiderabilia parui pendeas, si eternam beatitudinem toto desiderio concupiscas.* Sober wisdom, consists in the repentance of our by-gone sinnes, in contempt of the present profite, in the desire
of

of the future rewards; Thou hast altogether found wisdom; if thou lament for the sinnes of thy former life, if thou vilipend those things which are most desired in this world, if with thy whole desire thou shalt long for eternall happiness.

The Lord indued *Hezekiah* with wisdom, when he gaue him^l true repentance, for his sinne of pride and ingratitude, when^m he prayed to the Lord and wept sore, in time of sickness. So *Manasse* when he repented his idolatry, murder and sorcery; when he humbled himselfe greatly, and prayed to God earnestly, he did very wisely, for he was then deliuered from prison, and restored to his kingdom. It was great wisdom in *Zachens* to forsake his couetousnesse, to be liberall to the poore, to restore foure-fold, what he had taken by forged canillation.

So was it in *Peter*, to goe forth of the Priests Hall, to weep bitterly for the denying of his master. So was it in that sinfull woman, to come to the house where Christ was, to wash his feete with her teares, and to wipe them with the haire of her head; her sinnes were forgiven her. True and great repentance, is true and great wisdom. Also contempt of the worme-eaten pleasures of this vaine world, is solide and sober wisdom. *Ester* was wise, who did hate the glory of the vnrightrous, and did abhorre the very token of her preeminence, who had not her chiefe ioy in the court of *Ashuerus*, but in the Lord her God. *Moses* did wisely, in that he contemned the pleasures of Egypt

True Wisdom.

^l 2. Chro. 32.

16.

^m Isa. 38. 3.

ⁿ 2. Chro. 33.

12.

o Luk. 19. 8.

p Math. 26.

75.

q Luk. 7. 38.

48.

r Ester 14 15

^c Heb. 11. 26.

Egypt, and^c esteemed the rebuke of Christ, greater riches then the treasures of a mighty and wealthy nation, for he had respect vnto the recompence of the reward.

^c Dan. 1. 20.

In all matters of wisdom and understanding, Daniel and his companions, who determined in their hearts not to be defiled with the portion of Nebuchadnezzars meat, nor with his wine, were ten times better, then all the Inchanters and Astrologians of Babylon.

ⁿ Phil. 1. 23.

^x 1. Tim. 4. 8.

Further, the Apostle Paul did wisely, who longed for the ioyes of a better life, ^udesiring to be dissolved and to be with Christ, which is best of all. They are all very wise, ^xthat loue Christs appearing: for at that day the righteous iudge shall giue them the Crowne of righteousness.

^a Prou. 4. 7, 8, 9.

And seeing ^awisdom is the beginning of grace and happiness; about all thy possession, get wisdom and understanding, exalt her, and shee shall exalt thee, shee shall bring thee to honour, if thou embrace her, shee shall giue a comely ornament to thy head, yea shee shall giue thee a crowne of glory.

By this Wisedome, our naturall temeritie and rashnesse, also our indiscretion and foolishnesse, moreouer, our frensie and madnesse will be expelled and remooued. Againe, our worldly wisdom will be seasoned and well gouerned; when we perceiue the wonderfull and profitable effects of spirituall wisdom, the excellencie and the gaine thereof, being by men considered, we will desire and affect the same with earnest and continuall loue, labour and affection.

Then

Then we shall be wise as Serpents, and according to sobrietie; we^b shall be wise in our businesse, and finde good. we shall be wise in heart, and called prudent, our understanding shall be a well-spring of life vnto vs that haue it, we shall trust in the Lord, and be for euer blessed. ^cTo our God only wise, our Saviour, be Glory, Maiestie, and Dominion, and Power, both now and euer, Amen.

^b Pro. 16. vers.
20, 31, 32.

^c Iude. 25.

CHAP. IX.

Christ giueth Foode.

IOSEPH the sonne of Iacob (saith that Wiseman)^d was the Governour of his brethren, and the vpholder of his people. But Iesus Christ ^ethe Sonne of God, is a better Governour, ^fwho will teach his owne people to profite, and leade them by the way that they should goe. He is a better vpholder, ^gbearing vp all things by his mightie word. Ioseph, of his tender loue and goodnesse, ^hdid forgine the trespasse of his brethren, and their sinne, who rewarded him euill, and in time of famine, ⁱhe nourished them with bread, and placed them in the land of Go'sen.

^d Eccles. 49. 15

^e Luke 3. 38.

^f Isa. 48. 17.

^g Hebr. 1. 3.

^h Gen. 50. 17.

ⁱ Gen. 47. 12.

Iesus of more ardent and entire affection, of admirable and vnspokeable goodnesse, will ^kloue vs, and wash vs from our sinnes in his blood, hee ^lwill not alwaies chide, nor reward vs according to our iniquities, but he will ^mgiue vs meate, that

^k Reuel. 1. 5.

^l Psal. 103. 9.

^m Iohn 6. 27.

nourisheth our soules, and that endureth to life everlasting.

The Patriarches had good reason to leaue that Countrey where they sojourned; for by famine and scarcitie of corne, they were constrained, and were in good hope to be with plentie by *Ioseph*, releued and refreshed. Wee haue better cause in our hearts and affections, to forsake this world, this *Mesbeth and tents of Kedar*, to flee out of *Babylon*, this place of sinne and confusion, lest we be partakers of her plagues, and with all possible speede to come to Iesus who is calling vpon vs, *Come to me*, and promising to ease vs, and comfort vs, and with abundance of all good, to refresh our wearied and distressed soules.

ⁿ Psal. 120. 5.

^o Reu. 18. 4.

^p Math. 11. 28.

To whom
this spiritu-
all foode is
giuen.

In handling of this benefit, we will keepe this order, to shew, 1. on whom Christ will bestow this foode. 2. how necessary it is. 3. the worthinesse of this foode. 4. that Christ doth more to our soules, then foode doth to our bodies. 5. signes whereby we may know, if we receiue this benefite. 6. Their miserie who want it. 7. what they should render to Christ who get it.

^q Gal. 6. 10.

First then, Christ giueth foode freely, to those who are in his owne family, *q specially to those, who are of the household of faith.* As *Ioseph* did not plentifully, frankly, and freely, nourish all the families of *Egypt*, but principally and most louingly, the family of *Jacob*: So Christ Iesus vouchsafeth not his spirituall nourishment to all people

people of the world indifferently, (for this *heauenly Manna, is hid from the wicked.*) And if those who were disobedient to Gods commandement, ^f *could not finde corruptible Manna,* shall his enemies rebelling and fighting against him, obtaine that incorruptible Manna? but ^e *the childrens bread is giuen to Gods children,* who with lone and care ^x *honour their Holy Father.*

O how happie a thing is it to be one of Gods Household! they will be deliuered from all euill. As Ioshua ^x *saued Rahab and her family,* at the destruction of *Iericho,* when he destroyed vsterly, both man and woman, yong and old, and all the beasts therein, with the edge of the sword: So Iesus will saue his owne Saints, when ^a *God will number to the sword, and to the slaughter, all those that haue forsaken: him whom he sauesth, he nourishes; behold, his seruants shall eat, drinke, and reioyce,* when the wicked shall be hungrie, thirstie, and ashamed, crying for sorrow of hearts, and howling for vexation of minde. Also who are in Christs family, they shall be furnished, with all needfull things, and instructed in all wisdom, they remaine in a happie and prosperous estate, ^b *their soules dwellesh at ease.* For if ^c *the seruants of Salomon, who stood in his presence, and heard his wisdom, were happy;* much more are they happie and blessed: for ^d *he who openeth his hand, and giueth foode in due season to all men, will giue them naturall sustenance for their bodies.* Also as ^e *Beniamins messe was* *siue times so much as any of his brethrens;* so the

^f Rcu. 2. 17.^f Exod. 16. 27.^e Math. 15. 26.^a Mal. 1. 6.^a Iosh. 6. 25.^a Isa. 65. 12;
13.^b Psal. 25. 13.^c 1. King. 10.
8.^d Psal. 104. 27.^e Gen. 43. 34.

foode of Gods children; will be fūe times better then the foode of the wicked.

^f Mat. 5. 6.

II. Christ giueth food to those that hunger for the same, ^f *Blessed are they which hunger and thirst for righteousness, for they shall be filled.* This hunger of our soules, must be like to the hunger of our stomacke in two respects: 1. as there is a paine in the bottome of our stomacke, till it be satisfied and filled with meate. 2. as from this paine proceedeth an earnest and hungry appetite, greatly longing for refreshment: 1. So we must haue a sorrow and paine for the want of so precious foode. 2. also an earnest desire to be satisfied, and then *the Lord will fill the hungry with good things.* First, God ^h *worketh this, with and appetite:* Againe, he fulfilleth the same; *for he will fulfill the desire of them that feare him; he also will heare their cry, and saue them.*

^s Luke 1. 53.

^h Phil. 2. 13.

ⁱ Psal. 145. 19.

^k Matth. 8. 2.

^m Psal. 107.
vers. 45, 49.

III. Christ feeds those who abide with him; ^k *When a multitude continued with him certaine dayes, and had nothing to eate, hee had compassion on them, and did satisfie them with bread in the Wildernesse:* When his owne seruants are ^m *wandering in the desert Wildernesse* of this World, both hungrie and thirstie, their soules fainting within them, If they continue with God, and cry to him, *he will satisfie the thirstie soule, and fill the hungry soule with goodnesse;* Thus Christ nourisheth those that are of the household of Faith, who are hungry and thirstie, who continue with him constantly, ⁿ *labouring for the bread of Life earnestly,* ^o *they shal be satisfied with the pleasures of*

ⁿ Iohn 6. 27.

^o Psal. 65. 4.

Gods

Gods holy Temple; They shall not bee hungry, neither shall they be thirstie, for he that hath compassion on them, shall leade them, euen to the spring of water shall he drine them.

Secondly, wee should know how necessary this foode is. As for the necessitie thereof, it is well known by common experience. The naturall life, if it be not vpholden with conuenient meate belonging thereto, it weareth and decayeth: Also Spirituall life, if it be not entertained with fit nourishment appertaining thereunto, it weareth and decayeth. *Alimenti ratio duplex est, altera nutriendi, altera augendi, nutriendi est quod esse praebeat, & toti & partibus: Augendi, quod accessionem ad magnitudinem faciat.* There is a two-fold reason of our food; one for to nourish, and another to giue vs an increase. That which doeth nourish vs, is which giueth a being both to the whole body and partes thereof; the increasing food which maketh an augmentation to the greatnesse of the body, till it attaine to the due proportion and quantitie thereof.

That Egyptian, the seruant of an Amalekir, had great need of corporall foode, for when hee had eaten of the bread, and dranke of the wine giuen him by Dauid, & his spirit came againe to him. Jonathan fighting against the vncircumcised Philistims, had neede of sustenance, because when hee had tasted a little hony, his eyes receiued sight, and were made cleare. Elias had neede of foode, when hee was to goe to the mount of God, a great iourney: Surely we haue

¶ Psal. 49. 10.

Secondly,
the necessi-
tie of this
Heauenly
foode.

Arist. lib. 2.
cap. 6. de
Gen. anim.

¶ 1. Sam. 30. 12

¶ 1. Sam. 14. 27

¶ 1. King. 19. 3

^c 1. Peter 2.2.

^u Ephes. 3.16.

^x Psal. 119.18.

^a Iob 33.3.

^{* Ephes. 4.1.}

^b Iudge. 19.5.

Thirdly,
the worthi-
nesse of this
foode.

^c Psal. 76.1.

^d Hose 9.4.

all a great need of our Spirituall foode, that wee may bee nourished, *and grow thereby, ^u that wee may be strengthened by his Spirit in the inner man, ^x that the eyes of our vnderstanding may be opened, ^a to bee illuminate in the light of the lining, to the end wee may ^{*} walke worthy of our holy vocation, and goe forward toward heauenly Hierusalem. That man in Bethleem Iuda, said to his sonne-in-law, ^b comfort thine heart with a morsell of bread; Hee thought that naturall bread would comfort his sonnes heart; but farre more will Spirituall foode comfort vs. Thus the necessitie of this foode is euident in these respects, because without it, there will be no continuance of Spirituall life, no growth of the inward man, no strength, no sight, no walking to heauenly Canaan, no refreshment, no comfort to our soules.*

Thirdly, concerning the worthinesse of this nourishment; let vs remember first, that it is rare, and not to be found in euery place, neither to be found at euery time in any place; this food is onely to bee gotten where God is knowen, in the true Church, not in euery Nation. Now ^c God is knowen in Iuda, his Name is great in Israel, in Shalem is his Tabernacle, and his dwelling in Si-on: There this foode is to bee gotten, and in no other place of the whole World. It being the bread of the Lords children, it is most vnlike the bread of Worldlings and Idolaters, ^d all that eate of that bread shall bee polluted, but who shall eate carefully this bread, they shall be preserued and sanctified. Secondly, this foode (which is Gods Word)

word) is much worth, for it *e is more to bee desired then much fine Gold.* In time of bodily famine, *f an Asses head* (meate I thinke neither of great quantitie, nor good qualitie) *was sold for* *80. *pieces of siluer:* If in the extremitie of thirst & want of water, * a draught thereof was thought worth two duckets, (as happened in the Armie of the Emperour *Charles* marching towardes *Tunes*;) at what great rate ought the wholesome and precious foode of our soules be to esteemed, with what charges and trauell, day and night should we labour for it?

Manna was an excellent foode, *g* which had the abundance of al pleasures in it, *and was meat for all tastes; for it was h like vnto wafers made with hony;* *i also the taste of it was like vnto the taste of fresh oyle,* * of the best sort that euer swimmeth aboute, *is serued to the appetite of all that tooke it,* therefore it is called * *the bread of Angels;* yet the Iewes, that *l* did eate *that Manna in the wilderness* are dead: but this most excellent sustenance, this most precious bread, *which commeth downe from heauen, he which eateth of it, shall not die, he shall liue for euer, Christs flesh is meat indeed, his blood is drinke indeede, he that eateth his flesh and drinketh his blood dwelleth in Christ, and he in him, he hath eternall life, Christ will raise him up at the last day.*

Fourthly, let vs consider, that Christ and his foode is more profitable to our soules, and to Spirituall life, then earthly meate is to our mortall bodies, and our naturall life: for except there

e Psal. 19. 10.

f 2. King. 6. 25

* About
5. lib.

* See the
Turkish history in the
life of *Solyman* the
Magnificent.

g Wild. 16. 10.

h Exo 16. 31.

i Num. 11. 7.

* *Plut. li. 7.*

supra

* Psal. 78. 25.

l Iohn 6. 49.

Fourthly,
Christ doth
more to
our soules,
then foode
doeth to
our bodies.

^m Psa. 107. 17.

there bee health, strength, and appetite; and power in our bodies, naturall foode will in no wayes auaille vs; so men ^m by reason of their transgressions, and because of their iniquities afflicted with sicknesse, their soule abhorreth all meate, and are brought to deaths dore.

ⁿ Ephe. 4. 16.^o Dan. 10. 3.^p Luke 8. 15.^q 1. Sam. 15. 23^r Num. 21. 5.^s Psa. 19. 9.

Thus we see that there is a foure-fold power or facultie, in well disposed and wholesome bodies: 1. A drawing power to receiue meate: 2. A retaining power to keepe it: 3. A conuerting power after digestion, to turne it into our substance: 4. An expelling power, to cast forth the filthie and vnprofitable excrements; vnlesse these faculties were in a body, meate would in no wayes profit it: But Christ as he bestoweth this foode vpon vs, so hee giueth vs strength to receiue it, grace for to keepe it, his blessing that wee may grow by it, and ⁿ receiue increase in the measure of euery part. Without Christs helpe, ^o there shall remaine no strength in vs, our strength shall be turned into corruption, we shall haue no power to receiue his foode, albeit wee would receiue it; without Christ, wee shall not ^p with an honest and good heart keepe it, and bring forth fruit with patience, but as wicked Saul ^q did cast away the Word of God, so wee would cast away the food of Christ: and as the carnall Iewes ^r loathed heauenly Manna, so we would loathe and bee weary of that most pretious, and Spirituall Manna the Word of God, which is ^s altogether righteous, perfit, and profitable; and thus is the saying of an Ancient verified,

fied, Omnia habemus in Christo, & omnia in nobis Christus. Si à vulnere curari desideras, medicus est: si febribus aſtuas, fons est: si graueris iniquitate, iustitia est: si indiges auxilio, virtus est: si mortem times, vita est: si tenebras fugis, lux est: si cælum desideras, via est: si cibum desideras, alimentum est. Wee haue all things in Christ, and Christ is all things in vs. If thou desirest to bee cured of thy wounds, hee is a Phisitian: if thou bee horre and burning with feauers, he is a fountaine to refresh thee: if thou bee laden with iniquities, hee is rightcouſnesse: if thou needest helpe, hee is power and vertue: if thou fearest death, hee is life: if thou fleest from darknesse, hee is light: if thou desire heauen, hee is the way thereto: if thou desirest foode, hee is true and wholesome nourishment. And Christ by infinite degrees is more necessary and profitable to vs, then foode is to our bodies.

Fiftly, touching those signes which may assure vs of our spirituall nourishment, I reckon fūe chiefly. 1. Life. 2. Strength. 3. Growth. 4. An Appetite. 5. Ioy.

First, none may receiue spirituall life, except Christ [†] *giue them to eate of the tree of life, which is in the middest of the Paradise of God. He u that hath the Sonne, hath life from the Sonne*; he that hath this life, hath also foode conuenient, for the continuance and preservation of this life. As it is ^{*} *the bread of God, which commeth downe from Heauen, that giueth life to the World*, so it is Christ that same bread, that preserueth this

Z

Ambros.

Fiftly,
signes
whereby
wee may
know that
wee are
nourished
Spirituallly.
[†] Reuel. 2.7.
^u 1. Ioh. 5. 12.

^{*} Iohn 6. 33.

life

life in vs. Againe, strength in vs to resist our enemies, and to worke diligently the workes of our holy vocation, is a note that wee are nourished with Heauenly foode. As outward strength would not remaine in vs without meate and sustenance, (*for of hunger cometh a fainting and weaknesse,*) neither would inward strength abide in vs, without daily foode fit for our inward man. 3. When ^b God giueth a Spirituall increase in vertue and godlinesse, a most sure token that hee giueth foode; when with happy Samuel, *wee c grow before the Lord, when wee profit and are in fauour with the Lord*, then Christ nourisheth vs, *when with him d wee grow and waxe strong in the spirit*, and are filled with wisdom; *the grace of God being euer with vs.* 4. If one greatly hunger and long for heauenly foode, it is an infallible demonstration, that already hee hath receiued, and that hee is to receiue more abundantly of precious foode; for God will *e faciate and replenish every weary soule, and sorrowfull soule*, hungering for him, *f The Lord which keepeth fidelitie for euer, which executeth Iustice for the oppressed, which giueth sight to the blind, which giueth bread to the hungrie*, Hee will *g nourish and cherish his owne Church*, that hath an earnest appetite to incorruptible refreshment. 5. Inward ioy is a coheire of our spirituall nourishment, *h Who hath eaten of the hid Manna, and i drunke of the water of Life freely? Euen Gods k seruants, shall reioyce and haue great ioy, when the wicked shall haue sorrow and bee ashamed.*

Sixty,

^a Lam. 2. 19.^b 1. Cor. 3. 7.^c 1. Sam. 2. 21. verse 26.^d Luke 2. 40.^e Iere. 31. 25.^f Psal. 146. 6.^g Ephes. 5. 29.^h Reuel. 2. 17.ⁱ Reue. 22. 17.^k Isa. 65. 16.

Sixtly, great are the miseries of all those who are so forsaken of God, that hee will say vnto them, *m I will not feede you: that that dieth, let it die, and that that perisheth, let it perish, n they shall be consumed with hunger.* If they be happie to whom *o God giueth Pastours according to his heart, which shall feede them with knowledge and understanding;* are they not miserable, who want foode, and are destroyed with darkenesse and ignorance?

There is a two-fold hunger: one bodily famine, of corruptible foode, another that is Spirituall, of the wholesome word; bodily famine is a great euill, it maketh the *p visage blacker then a coale, the skinne to cleane to the bone, and to bee withered like a stocke: they that bee slaine with the sword, are better then they that are killed with hunger,* which is an euill counsell, which compelleth parents *q to eate the fruit of their bodies, euen the flesh of their sonnes and daughters,* as may bee read both in the holy Scripture, *When Benhadad besieged Samaria,* and in other Histories, when ** Titus Vespasian besieged the Citie of Ierusalem.*

But Spirituall hunger is a greater euill, which maketh one blacke and euill fauoured in Gods sight *r, t blacke Mores, who cannot change their skinner, t it bringeth leanness vnto the soule, yea consumption and destruction there to.*

*Vt perdunt propriam mortalia corpora vitam,
Si nequeunt escas sumere corporeas:*

L 2

Sic

Sixtly, the Spirituall famine.¹

^m Zach. 11. 9.
ⁿ Eze. 34. 29.

^o Iere. 3. 15.

A double famine.

^p Lam. 4. 8.

^q Deut. 28. 58

^r 2 King. 6. 29

^{*} Iosephus
de bello Iudaico. lib. 7.
cap. 8.

^t Iere. 13. 23.

^t Psal. 106. 15.

*Sic animi nisi deliciis rationis alantur,
Dum verbi aeterni pane carent, pereunt.*

ⁿ Amos 8.
11, 12.

^x Amos 4.6.

^a Iohn 6.33.

Bernard.

As our mortall bodies loose their owne naturall life, if they cannot receiue foode : So our soules, vnlesse they bee nourished with the delicacies of wisdome and vnderstanding, perish, when they want the bread of the eternall Word. This terrible plague of the famine of Gods word, is mentioned by the Prophet, *Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing of the Word of the Lord, and they shall wander from Sea to Sea, and they shall runne to and fro, from the North to the East, to seeke the word of the Lord, and shall not finde it.* How Lamentable is the fearefull estate of such an unhappie people : As the sinnes and transgressions of men, are the cause of naturall hunger, and of ^x scarcenesse of earthly bread ; so they are the cause of this fearefull famine of the soule.

If a to eat of that heauenly bread bringeth euerylasting life, to want it, it will be eternall death. Aliud, sequi Iesum ; aliud tenere, aliud manducare. Sequi, salubre consilium ; tenere & amplecti, solenne gaudium ; manducare, vita beata. It is another thing to follow CHRIST, another thing to holde him, another thing to eate CHRIST : To follow CHRIST, is a wholesome counsell ; to imbrace him, is great ioy ; to eate him, is a happie life. Then, to bee deprivied of

of that Heauenly foode, is a wretched and unhappie life.

If they bee blessed whom Christ abuseth, and causeth to come to him, for they shall dwell in his Courts, and bee satisfied with the pleasures of his house, euen of his holy Temple: Are they not miserable and cursed, who will be refused at Christs second comming? Who being separated from the godly, shall be shut forth from the Kingdome of Heauen, to be euer famished in hell, and to be tormented in that lake with fire vnquenchable?

What will it at length auail any, with the rich glutton to be clothed in purple, and fare well and delicate every day, to bee fed as oxen for the day of slaughter, if within very short time they bee plunged in Hels torments, where there is continuall hunger and thirst, Weeping and gnashing of teeth, utter darkenesse, in all extremitie of euerlasting horrors and paines.

7. Secondly, what duties should the Lords people, nourished by him, render againe vnto God? Let vs serue so good a Father both in body outwardly, and worship him in Spirit and truth inwardly, farre be it from vs, to giue our blessed God such an occasion of complaint as the reprobate Iewes did. *Heare, O Heauens, and hearken, O Earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me,* saith he by his Prophet.

But seeing hee is so good a Master, let vs feare him: seeing hee is so louing a Father, who will beare vs in his armes that are meake; who will heale

^b Psal. 75. 4.

^c Mat. 24. 40.

^d Mat. 25. 32.

^e Luk. 16. 19.

^f Mat. 3. 12.

Duties of those that are fed.

^g Ioh. 4. 24.

First, to serue our Nourisher.

^h Isa. 1. 2.

ⁱ Mala. 1. 6.

^k Hos. 11. 3.

¹ Esther 7.20.¹⁰ Gen. 32.10ⁿ Psal. 8.4.^o Mat. 15.27.

vs that are sicke; who will leade vs with the cordes of lone; who will take of the yoke from our iawes, & lay meate vnto vs that are hungrie, let vs honour him alwayes, endeououring to walke in his wayes, and to obserue his commandements: That happy woman Ester did well, and behaued her selfe thankfully towards Mordecai, ¹ shee did after his word, and obeyed his commandement, of whom shee was nourished. It is also a point of our dutie to obey our God willingly, and duely vse his word who nourisheth vs continually.

The deepe and frequent remembrance of our wretchednesse, and vnworthinesse, will bee to vs a very great helpe, both for our due preparation, that we may be made readie to receiue so necessarie and precious foode; as also for our obedience and thankfulness, that wee may behaue our selues, dutifully to him, who dealeth with vs so louingly: This serious meditation of our basenesse and indignitie, will moue vs to say with Iacob, Lord, ⁿ We are not worthy of the least of thy mercies, and all the trueness which thou hast shouen vnto thy seruants; and to admire with the Prophet crying, ⁿ What is man that thou art mindefull of him, or the sonne of man, that thou visitest him? and to esteeme our selues but as ^o whelpes that should eate the crummes, which fall from our Masters table; and this consideration of our wretchednesse, should not hinder vs from comming to Christ, and from receiuing this nourishment, but should moue vs to come with greater humiliation, with greater preparation
euen

euē to come as *Mephibosheth* did to *Dauid*, to prostrate our selues with great reuerence; saying, *What are thy seruantes, that thou shouldest looke on such dead dogges?* to prepare our selues by a diligent tryall of our faith, repentance, and of our Spirituall appetite: for if preparation and tryall was needfull before the Iewes did eate the *Pascall Lambe*; is it not more needfull to vs, before wee receive this so excellent foodde, as to eate of the *Lambe of God*, who taketh away the sinnes of the World, when our most louing Sauour, will say to vs, *I am come to my Garden, my Sister, my Spouse; I gathered my Myrrhe with my Spice; I eate my Hony-combe with my Hony; I dranke my Wine with my Milke;* and thus he will inuite vs: *O my friends, and wel-beloued, eate, drinke, and make you merry: Faire be it from vs, to disdaine so great delicacies; farre be it from vs, to refuse this Heauenly banquet.*

Because *Queene Valthi* refused to come to *Asueroth*s feast, the King was very angry, and his wrath kindled in him, then she was diuorced, and her royall estate giuen vnto another. Surely the great King of Heauen will bee highly offended; and very angry with those, that will refuse to come to *his great Supper*, none of them shall tast of his holy Banquet: hee will Iudge them *not worthy of so great fauour*, they shall bee separate from him, and deprived for euer of his presence.

Againe, when it shall please God to nourish thee, bee not as the wanton Horse, who *wax-*

1. Sam. 9. 8.

1. Chr. 35. 6.

John 1. 29.

Cant. 5. 1.

Est. 1. 12.

Luk. 14. 16.

Math. 22. 8.

Secondly,
wee should
be thank-
full.

Deut. 32. 15.

ing

ing fat, spurnes with his heele; forsake not God that made thee; misregard not the strong God of thy salvation, who vpholdeth thee, but with a thankfull minde say with the faithfull Prophet Elisha, *b Behold, thou hast had all this great care for vs; Lord, what shall I doe for thee?* how shall I bee able to requite thy louing kindnesse towards mee?

^b 2-King. 4.13.

Thirdly, we should entertaine Christ.

^c Cant. 4.16.

^{-x3.} Seeing Christ entertaineth thee, and sheweth so rare and excellent nourishment vpon thee; thou againe oughtest with great care and diligences, to provide and prepare entertainment for him, to desire him, *c to eate of the delicate things, and pleasant fruites*; wherein hee delights, thou shouldest make a feast to Christ, with the fruites of true repentance, and giue him those dishes, and delicates, wherewith hee is most contented; to wit, *d a contrite and broken heart, which hee will neuer despise; a faithfull and beleeuing heart, e Without the which it is impossible to please him*; an obedient heart, which will cause thee to offer *f thy body a liuing sacrifice, holy and acceptable vnto him*. If thou hast no entertainment for Christ; it is a fearefull token, that Christ doeth not nourish thy soule vnto eternall life.

We should haue peace with Christ

^g Acts. 12.20.

4. About all things, let it bee our principall purpose to bee at peace with Christ, to haue fellowship with him, euer remaining in his fauour: otherwise, those of Tyrus and Sidon in the day of Iudgement will rise and be witties against vs; for when Herod Agrippa *g intended to make warre against*

against them, they came all with one accord vnto him, and perswaded Blasius the Kings chamberlaine, they desired peace, because their Countrey was nourished by the Kings Land. Haue wee not greater reason to bee very carefull and solicitous, that we bee at vnitie with Christ, to desire his peace, who of his mercie, goodnesse, and liberalitie doeth nourish both soule and body? They desired peace for their earthly, and naturall sustenance; should not wee rather seeke his fauour, both for our earthly and heauenly nourishment? Let vs ^h bebaue our selues as babes weaned from their mother, depending vpon him, expecting and seeking foode and all things necessary from him, louing and honouring him, who is so fauourable and beneficiall towards vs.

If the Romans much affected, and esteemed of those Emperours who helped them in time of famine, and reioyced them with feasts and banquets; what great regard should wee haue to Christ, who will deliuer vs from ⁱ our great tribulations, and bring vs in the presence of the throne of God, that wee may dwell with him in his holy Temple, seruing him day and night? There wee shall hunger no more, neither thirst any more, for the Lambe which is in the mids of the throne shall gouerne vs, and shall leade vs vnto the liuely fountaines of waters, and God shall wipe away all teares from our eyes: ^k For hee hath compassion vpon vs, therefore ^l no good thing will hee withhold from vs, but will giue vs grace here, and glory hereafter, for euer and euer.

^h Psal. 131.2.

Vide vitam Augusti & aliorum.

ⁱ Reuel. 7. ver. 11, 15, 16.

^k Is. 49. 10.

^l Psal. 84. 11.

CHAP. X.

Christ giueth Raiment and Riches.^m Gen. 45. 22

* *Potestate
bene vsus
Ioseph anti-
quit. iudaic.*

lib. 21. ca. 4.

ⁿ Hebr. 2. 11.^o Psal. 81. 16.^p Isa. 58. 14.^q Iohn 6. 27.^r Ier. 23. 15.^s Iob. 36. 31.^t 1. Sam. 18. 3.^u Reuel. 7. 18.

AS Ioseph ^m gaue victuall and nourishment to his brethren, so hee gaue them all (none except) raiment: he was of great power in Egypt, and according to the testimonie of the * writer of the Iewes Historic, hee vsed his power well. Iesus Christ ⁿ who is not ashamed to call vs brethren, who will ^o feede vs with the fat of wheate, and will suffice vs with hony out of the Rocke, who will ^p feede vs with the heritage of Iacob our Father, ^q who will giue vnto vs that meate that perisheth not but endureth to everlasting life: And those who loathe and refuse such heauenly and wholesome foode, ^r Hee will feede them with wormewood, and make them drinke the water of gall; but to those that willingly will receiue wholesome foode from him, ^s who giueth meate abundantly, he will also giue necessary and honest raiment. When Jonathan ^t loued David as his owne soule, and made a couenant with him, then he gaue him his Robe, his Garments, his Sword, and his Bow, euen to his girdle. Christ louing vs, nourishing vs, and making a Couenant with vs, hee will giue a robe-royall, precious garments, and sure armour, ^u white raiment, that wee may be cloathed, and that our filthy nakednesse doe not appeare:

appeare : He who is of great power and goodnesse, will ^x make vs Priests ^{unto} God his Father, and then ^a cloathe vs with righteousness, and so ^b the beaustie of our God shall bee vpon vs, who will direct the worke of our hands continually, Christ, ^b which knew no sinne, made himselfe to bee sinne for vs, that wee should bee made the righteousness of God in him. And thus we shall be apparrelled with ^c garments smelling of Mirrhe and Aloes and Cassia, like to his owne. Alas, how miserably foolish are they, who vilipend and reiect so pretious and necessarie raiments ?

If that renoumed Tamberlane was offended grieuously, and made warre against Baiazes fourth King of the Turkes, because in great scorne hee reiected certaine garments, that in kindnesse were sent to him by Tamberlane : Will not Christ, that most mightie King in his wrath, consume all those that contemne, and refuse the rich robes, which in kindnesse hee offereth vnto them ? They who ^d haue not this wedding garment, at the last day shall bee speechlesse, they shall bee bound hand and foote, and cast in vnter darkenesse. If thou want this Spirituall vesture, ^e Though thou cloathest thy selfe with Scarles ; though thou deckest thee with ornaments of Gold ; though thou paintest thy face with colours ; yet thou shalt trim thy selfe in vaine, thou shalt be abhorred and destroyed.

How expedient and profitable is it for vs, diligently to endeouour, that we may be armed and beautified with such comely apparrell, as is the

^x Reuel. 1. 6.^a Psal. 133. 9.^b Psal. 90. 17.^b 2. Cor. 5. 21^c Psal. 45. 8.

Richard
Knowles in
the life of
Baiazer.

^d Mat. 22. 12.^e Iere. 4. 30.

f Psal. 45. 11.

righteousnesse of the Lord Iesus! So shall *the King haue pleasure in her beautie, when we are all glorious within.*

z Ruth. 3. 9.

After *Ruth* had prooffe of *Boaz* gentlenesse and courtesie, who had entertained her, she further adioyned this request, & *spread the wing of thy garment ouer me.* When thou hast gotten experience of Christs goodnesse and liberalitie in feeding thee, say farther to Christ, Lord, thou hast nourished me when I was hungry, Lord also giue garments vnto me, and grant that I may *be so blessed as to watch and keepe my garments, least I walke naked and men see my filthinesse.* As soone as thou art adorned with that most honest raiment, *thy sinne shall be couered, thy iniquitie shall not be imputed.* Moreouer, Christ will say to thee, *how faire art thou, and how pleasant art thou my loue in pleasures!*

h Reu. 16. 15.

i Psal. 32. 1.

k Cant. 7. 6.

But for that I purpose, God willing, to speake of that garment more largely in another place, I continue the more ample discourse thereof for the present.

l Eph. 3. 8.

Christ giueth riches to those who will receiue him; for he sendeth his owne seruants, *to preach his vnsearchable riches.* 1. I will speake of the excellencie of them. 2. I will show to whom they are giuen. That their excellencie may the better appeare, I will instance a comparison betwixt them and earthly riches, which are so frequently wished for, and so diligently hunted for, and for some reason, because one that altogether wanteth them, As that *Athenian Timotheus*

*Brus. lib. 5.
cap. 10.*

theus

them the sonne of Conan thinketh, *Mortuus inter viuos uiuit*, he liueth as a dead man amongst liuing and quicke men, and according to the saying of the Philosopher, *Impossibile est indigentem operari bona*. It is impossible that a poore man can doe many good things. Againe, *impossibile est indigentem studia vacare*. It is not possible to an indigent man for to attend his studies: yet I say of earthly riches (without the possession of spirituall riches) that they are vnprofitable, vncertaine, insufficient, and hurtfull.

First, riches to the wicked are vnprofitable: for though he had^m denoured wealth, yet he shall vomit it, for God shall draw it out of his belly, hee shall cast his siluer in the streets, and his gold forre off: their siluer and their gold cannot deliuer them in the day of the wrath of the Lord, they shall not satisfie their soules, neither fill their bowels, when their ruine is for their iniquitie.

Secondly, worldly riches are vncertaine to the wicked, they will not remaine. Though he should heape vp siluer as the dust, and prepare rayment as the clay; yet he shall not keepe it to enioy: for the innocent shall diuide the siluer. Riches taketh her to her wings, and flieth away as an Eagle; riches will not profite a rich man when he dieth, neither shall his pompe follow after him. Death will violently and suddainly make a lamentable separation betwixt the rich man and all his goods, when it will be said to him, Thou foole, this night shall they take away thy soule from thee. Wherefore we may cleerely see, that the

Arist. lib.

1. Ethic. &
lib. 2. politic.

m Job 19. 15.

n Ezekiel 7. 19.

o Job 17. 16.

p Prou. 23. 4.

q Psal. 49. 17.

r Luk. 17. 20.

^c 1. Tim. 6.

17.

^e Eccles. 5. 15.

^u Eccles. 5. 9.

^x Eccles. 4. 8.

Crenent

& opes,

opum furio-

salitudo.

^a Ecclesiast.

31. 6.

Ergo, solici-

ta in causa

pecunia vi-

ta es.

^b Mat. 10. 13.

Per te im-

maturum

mortis adi-

mus ier.

Prop. lib. 3.

^c Eccles. 5. 12.

^d Zeph. 1. 18.

Greg. Naz.

holy Apostle fitly calleth them ^c *uncertaine riches*, for a man cannot alwaies keepe them, but ^e *must retorne naked as he came, he shall beare away nothing of his labour, and what profit hath he that he hath trauelled for the winde?*

Thirdly, riches are insufficient. For, as Salomon testifieth, ^u *He that loneth siluer, shall not be satisfied with siluer.* The rich man is like the dropie man; the more he drinketh, the more he thirsteth; the wealthie man the more he possesseth, the more he desireth. So ^x *there is no end of his trauell, neither can his eye bee satisfied with riches.*

Fourthly, riches are hurtfull to the possessours, which the Wiseman affirmeth: *Many are destroyed by reason of gold, and have found their destruction before them.* It is a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith. And our Satiour saith, ^b *that a rich man shall hardly enter into the kingdome of heauen:* And Salomon saith, That ^c *riches are reserued to the owners thereof for their euill.* ^d *Neither their siluer, nor gold, shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his zealousie,* So speaketh the Prophet. And the Ancient, *Qui male viuitur dinitijs, miserabilis est, ut ille qui sponte se vulneraverit eo gladio quem ad vindictam hostium sumpserat:* He who vseth his riches euill, is miserable, like that man who willingly woundeth himselfe with the sword, which he tooke for to be reuenged of his enemies.

Riches

Riches without vertue, are compared by the learned to vniripe fruit, vniwholsome and hurtfull to the health: and a wise father forbids his louing children to eate thereof, and leaueeth them to his contemptible seruants, for that they are the cause of diuers sickeneses.

They are compared to cords and fetters, which binde vs, and deteine vs in the slavery of our enemy: which cords it becommeth vs to breake with *Sampson*, that those bands may be loosed from our hands, and we obtaine the victory.

They are like to an whoorish woman corrupting our minds, and making vs to misregard our heauenly Fathers good admonitions: for when he speaketh to his owne in prosperitie, oftentimes they say that they will not heare.

Riches are like to a burden pressing vs down, wearying vs in our spirituall race, and bringing vpon vs many noysome and foolish lusts, which drowne men into perdition and destruction. An impious rich man is in a worse estate then a Camel: the beast beareth but one burthen, but the rich man hath two: One, of his earthly possessions, another of his finnes. *Primum in morte deponitur, aliud velis nolit moriens retinet*, the first is laid downe at the time of death, but will he, nill he, he retaineth the other when he is dying, yea after death for euer to grieue and vexe him.

They are like a Serpent troubling and biting the keeper of them. As for earthly and corruptible riches, because they are not alwaies and continually profitable but vnprofitable, for the rich

*Eras. in
Apoth. 19.
Chrys. Epist.
ad Heb.
hom. 29.*

*e Iudg. 15. 14.
Chrys. hom.
33: epist. ad
Heb.*

e Ier. 22. 21.

e Heb. 12. 1.

e L. Tim. 6. 9.

*Bernard.
Bilui. hac
fuge qua
seruans ab
eis serua-
bere nun-
quam, Ser-
pentemque
sini parce
fouere, &c.*

i Plal. 49. 17.

^k Wil. 5, 8, 9,
10, 11, 12, 13.

Serm. 4. de
aduent. dom.
Bernard.

^b Eccles. 1. 9.
August.

The Vse.
To seeke
better ri-
ches.

^m Psal. 62. 10.

ⁿ Math 16. 26.

rich man shall take away none of them when he dieth, because the foolish rich men will at length lament that riches are vncertaine and vnstable, saying, ^k what profite hath the pompe of riches brought vs, all things are passed away like a shadow, and as a post that passeth by, as a shippe that passeth over the wanes of the water, which when it is gone by, the trace thereof cannot be found, neither the pathe thereof in the floods, or as a birde that flieth in the aire, and no man can see any token of her passage; even so the wicked approach suddenly to their end. Bernard saith of them, *Si vestra sunt, tollite ea hinc vobiscum*. If they be yours, surely carry them hence with you, because they are insufficient which will neuer fully content nor satisfie the soule of man, *Non plus satiabitur cor hominis auro, quam corpus aera*, The heart of man will no more bee satiate and sufficed with golde, then his bodie with ayre. ^{As} ^l the eye is not satisfied with seeing, nor the eare filled with hearing, so neither is the heart of man contented with receiuing riches, but ay thirsteth for more.

Because they are hurtfull to the possessours, for diuities desiderijs vastantur, cupiditatibus dissipantur, timoribus cruciantur, tristitia contabescunt, vngodly wealthy men are wasted with desires, are distracted with lusts, are tormented with this vncertainie of their insufficiencie, and of their detriment, ^m if riches increase, set not your heart thereon: for what good shall all the goods of the world doe to thee, ⁿ if thou loose thy soule? or what shall a man gine for recompense of his soule? labour

labour thou more diligently for ^ogodlinesse, which is great gaine, which if thou haste obtained, though thou haue nothing in this earth, yet ^pthou possessest all things.

Studie with all possible endeaour, to ^qbe rich in faith, so shalt thou be an heire of his heauenly Kingdome.

Striue to ^rbe rich in good workes, to be ready to distribute, and communicate, that thou maist obtaine eternall life: seeke to ^smake vp your treasure that can neuer faile, in heauen, where no theefe cometh, neither moth corrupteth.

As for worldly riches, *Putantur plena deliciarum, sed sunt plena periculorum*: they are esteemed full of pleasure, but they are full of danger.

** Pecunia cum labore acquiritur, cum timore seruatur, & tandem cum dolore grauissimo amittitur*: Wealth is purchased with trauell, kept with feare, and at length lost with exceeding displeasure. *Dinitia cum acquiruntur tribuunt falsam laticitiam, cum perduntur derelinquunt veram tristitiam*. Riches when they are acquired giue false ioy, but when they are lost, they leaue true sorrow. Therefore we should not ^ttrust in our goods, nor boast our selues in the multitude of our riches, for who ^utrusteth therein, the Lord shall take him, and plucke him out of his Tabernacle, and roote him out of the land of the liuing; and that iustly, for ^xwho maketh gold his hope, or the wedge of gold his confidence, and reioycest because of his substance, and because his hand hath gotten much, this is in him an iniquitie to be condemned, for he denyeth the

^o 1. Tim. 6. 6.

^p 2. Cor. 6. 10.

^r 1. Tim. 6. 17.

^s Luk. 12. 33.

August.

** Cassiodor. de dilectione Dei. cap. 9.*

August.

Vse.

Not to trust in earthly riches.

^t Psal. 49. 6.

^u Psal. 52. 7.

^x Iob 31. 24.

^a Col. 1. 27.

August.
The properties of
spirituall
riches.

1. They are
comely.

^b 2. Cor. 9. 11.^c Col. 2. 1.

2. They
are sure.

^d Math. 6. 10.^e 2. King. 24.

13.

^f Ezech. 28. 5.

3. They are
sufficient.

^g Gen. 45. 28.^h Psal. 16. 5.

God above. But let vs be most instant to acquire the ^a riches of Gods glorious myserie, which riches Christ is in vs the hope of our glory, who will vouchsafe these happie and spirituall riches vpon vs. *Non oculis carnis, sed oculis cordis videntur,* They are secne not with the eyes of the bodie, but with the eyes of the soule.

1. They are most comely and beautifull, an ornament to vs in our life, they are profite and emolument to vs at our death; ^b *That on all parts we may be made rich,* ^c *in all riches of the full assurance of vnderstanding to know the myserie of Iesus Christ.*

2. They are most sure and certaine riches, ^d *neither the moth nor canker corrupteth them, neither theenes can breake through to steale them.* Albeit Nebuchadnezzar might take from Jehoiachim ^e *all his gold, siluer, and treasures, and carry them to Babel:* Albeit Crasus and Crassus, and the rich King^f of Tyrus, may be bereft of those worldly goods, and be impouerished: yet no strength nor pollicie of Sathan, will be able to bereaue the godly of their incorruptible treasure, for they are laid vp in heauen.

3. They are sufficient to content one: when the Saints doe finde Christ, liuing and reigning in their soules, then they will say with *Jacob,* ^g *I haue ynough,* They will proclaime with *Dauid,* ^h *The Lord is the portion of mine inheritance;* *I haue a faire heritage.* And surely it is true:

Possidet ille nihil, Christum qui perdidit vnum.

Perdidit ille nihil, Christum qui possidet vnum.

In

In respect of the plenitude of the heavenly riches, that is in the Lord Iesus, who possesse him, they loose nothing; who loose him, they possesse nothing tending to their eternall happinesse and saluation.

4. They are absolutely necessarie, to bring one to honour and estimation: Yea, to a wonderfull preferment: for without them none will

have that prerogative, as to be the sonne of God.

2. For safetie and preservation, when ^k in all things we are made rich in Christ, he will ^l saue vs from our sinnes, and ^m giue vs deliuerance from our enemies, and from the hands of all that hate vs.

If corruptible gold was an occasion wherefore Iehoaish and the inhabitants of Ierusalem was preserved from death or bondage in the daies of ⁿ Hazael; certainly the most excellent spirituall treasures, will be meanes of our eternall preferuation.

5. So considering the beautie, the certaintie, the sufficiencie, the necessitie of heavenly treasures, let vs seeke earnestly, and receiue thankfully from Christ, ^o that fine gold tried by the fire, that we may be made rich, viz. the sauing graces of Gods Spirit, true faith, vnfained repentance, holy feare, sincere loue, by which we shall beautifie our selues both in soule and bodie, for the price and valour whereof we ought, ^p to sell all that we haue, knowing that they will be ^q better vnto vs then thousands of gold and siluer.

Secondly, wee haue to obserue, vpon whom this so pretious riches, and heavenly treasures are

B b 2

bestowed:

4. They are necessary.

ⁱ Ioh. 1. 12.

^k 1. Cor. 1. 5.

^l Math. 1. 31.

^m Luk. 1. 71.

ⁿ 2. King. 13. 18.

^o Reu. 3. 18.

^p Math. 13. 44.

^q Psa. 119. 72.

^r Reuel. 3. 17.

^r 1. Cor. 4. 8.

Secondly,
to whom
Spirituell
riches are
giuen.

To those
who know
their losse.

^r 1. Sam. 9. 3.

^u Ruth 1. 20.

^x 1. Kin. 13. 6.

^a Iudg. 16. 28.

^b 2. Chr. 33. 12

^c Reuel. 2. 4.

bestowed : for many in this point are deceiued and disappointed, who suppose, with the lukewarme Laodiceans, that they ^r *are rich and increased with goods, haue neede of nothing*, altogether ignorant, that in the meane time, they are *miserable, poore, wretched, and naked*, hauing neede of all things. Many Christians are like the puffed vp Corinthians, thinking themselues full and rich, ^r *and reigning as Kings*; who in that same instant are emptie, needie, poore, and vile slaues, to a filthie and cruell enemy.

Wherefore let vs take good heed, vpon whom Christ will vouchsafe so rich and pretious treasures : Euen first, to those who know their losse; Secondly, who lament their pouertie; Thirdly, who with most earnest indeuour labour for riches; those onely and none others, shall bee partakers of that inspeakeable wealth, and enriched with that fine Gold, with that Spirituall and permanent treasure.

First, it is a wonder, and great pittie to behold men to bee so sensible of any worldly losse, and to bee so ignorant and senselesse of Spirituall losse, and hurt done to their soule, preiudiciall to their saluation.

Wee finde that *Kisb*, *Sauls* father, knew soone when ^r *his Asses were lost* : *Naomi*, that her ^u *beautie was lost* : *Ieroboam*, that the ^x *power of his hand was lost* : *Samson*, that his ^a *two eyes were lost* : *Manasseh*, ^b *that his earthly Kingdome and libertie was lost* : But alas, we know not that wee haue ^c *lost our first loue*, that wee haue lost the gifts

gifts which wee receiued at the time of our creation, *that* ^d *wee haue borne the image of earthly,* and sinfull Adam, hauing blotted the image of God in holinesse and righteousnesse, that wee haue lost the eyes of our vnderstanding, and haue great need to pray, *Lord* ^e *open our eyes, that wee may see.* Wee are ignorant of the decay of the strength of our inward man, and that wee through our naturall vnrighteousnesse, are in danger to loose the Kingdome of God.

Secondly, Christ will enrich those who lament their pouertie after they haue scene it, and make their moane to Christ, because they haue no furniture, nor goodnesse in them, for the maintenance of their Spirituall life, acknowledging themselues to bee beggers and bankrupts, their estate being distressed and vndone; that in regard of grace and Gods fauour, they are so poore by nature, so that they haue no good thing at all, more then they get by begging.

The knowledge and feeling of our miserable Spirituall pouertie, will greatly serue to beate downe this foolish and proud conceite, which wee haue by nature, and cause vs to bee out of heart with our selues, which will prepare vs to true grace, and to be ^g *poore in spirit, to be blessed,* for they who are poore in such forme, are ^h *Gods poore*, the Lord thinketh on them, ⁱ *though I bee poore and needie, the Lord thinketh on mee,* saith Dauid: 2. ^k *The Lord looketh to them:* 3 The Lord will satisfie them, ^l *and send away the rich*

Bb 3

emptie.

^d 1. Cor. 15.
49.

^e Psa. 119. 18.

^f 1. Cor. 6. 9.
To those
who la-
ment their
pouertie.

Good po-
uertie.

^g Matth. 5. 3.

^h Psa. 72. 2.

ⁱ Psa. 10. 17.

^k Isa. 66. 2.

^l Luke 1. 53.

emptie. But the other inward pouertie, to want grace the onely riches which beautifieth the soule, is most to be bewailed and lamented, and by many degrees much worse then Worldly pouertie : For poore men in respect of earthly things, they may be honest and godly men, contented with their estate ; so were the chiefe Apostles, Peter, ^m *who had not Gold nor Silver* ; Paul, ⁿ *who had learned in whatsoeuer state he was in, to be contented therewith.*

^m Acts. 3. 6.

ⁿ Phil. 4. 11.

*Petrarch
de paup.
dial. 8.*

This worldly pouertie, is (as one well saith) *Aduersus fures, & peiores furibus voluptates per-
nigil excubitrax.* But to want grace, and to bee empty of Spirituall riches, is the miserie of all miseries : no Honestie, no Vertue, no Pietie, can stand with that vnhappy pouertie.

Thirdly,
these riches
are giuen to
those who
labour for
them.

^o 2. Tim. 2. 6.

Thirdly, who so wishes to participate of this so excellent, and pretious treasure, they must of necessitie labour for it with great trauell and industrie. If ^o *the husband-man must labour before he receiue fruites* ; the Merchant, and Mariner, before they get gaine ; the Souldier, before hee obtaine his wages : Should not a wise Christian labour, that he may receiue those incorruptible riches ? A grieve of griefes, to behold men professing Christianitie, so intentiuely carefull, and diligent, for to purchase and keepe corruptible trash, and the perishing pelfe of this World, while as they are carelesse, and altogether negligent to acquire Heauenly, and eternall treasure, which will bee gainfull and steadable for euer and euer.

Let

Let all those who are willing to enioy this inestimable wealth (without the which, life is more miserable then death,) resolute to *buy it from Christ*, and how? not with money, for *q Simon Magus* would haue bought it so, and was deceiued; yea our blessed Sauour most lovingly inuitheth vs to buy without money, *r and without Siluer*: Namely, with great humilitie, feruent prayer, earnest labour, and vehement desire, to make an exchange with him. First, Humilitie is requisite in this bargaine; *Because God who resisteth the proud, giveth grace to the humble, and reward of humilitie, and the feare of God is riches, and glory, and life.* Secondly, Prayer is needfull; *Aske, and it shall be giuen you: seeke, and yee shall finde.* Truly this durable treasure is worth the asking. Thirdly, and also worth the trauell: then labour painefully for it, *and your labour shall not be vaine in the Lord.* When ye haue gotten any portion thereof, bee most diligent, *that it increase more*, and at length your Master will say to you; *It is well done, good seruant and faithfull, enter into your Masters ioy.* Fourthly, in this bargaining, there must bee an exchange. Giue Christ all thy sinnes, and receiue his righteousness; giue him thy shame, death, and confusion; and receiue from him, honour, life, and saluation. A happie and blessed change for vs, wherein wee can haue no losse, but euer gaine and profit. There was some correspondence, and proportion in that exchange betwixt *Salomon* and *Hiram*; for *c Hiram gave Cedars trees and Firre*

p Reu. 3. 18.*q* Act. 8. 20.*r* Isa. 55. 1.*c* 1. Pet. 5. 5.*r* Pro. 23. 4.*u* Matth. 7. 7.*x* 1. Cor. 15. 58*a* Luk. 19. 16.*b* Mat. 25. 21.*c* 1. King. 5. 8.

Firre trees for the building of the Temple; againe, Salomon did minister foode for his familie: but in this bargain with Christ, there is no proportion nor correspondence.

That woman who pleaded before *Salomon*, would gladly haue bin content, to haue ^d *changed* her dead sonne, for her companions lining sonne: but there are few who are content to part with their sinnes, and to take Christs righteousness: many will rather keepe still their filthie pleasures, ^c *and the workes of darkenesse*, to their owne destruction, then change for the better, and receiue that treasure, which will enrich them for euer. Thus much of the excellencie of heauenly riches, and to whom they are giuen.

^d 1.Kin.3.23.

^c Rom.13.12.

CHAP. XI.

Christ giueth Libertie.

Slavery in
sinne.

WE shall the more esteeme of this great blessing of our Christian libertie, after wee haue knowen the vile slavery of sinne, and the miserable thraldome and captiuitie, wherein Satan deteineth the vngodly.

^f Rom.6.6.

If wee felt rightly, the heauie bondage of sinne, ^f *hence forth wee would not serue sinne*: 1. Because sinne is deceitfull: 2. It is grieuous: 3. It is cruell.

First, sinne is deceitfull; wee ought to be the more

more attentive, *least we bee hardened through the deceitfulness thereof.* *Laban* was deceitfull, ^h *who changed Jacobs wages ten times, and would have sent him away empty*, notwithstanding of his longsome and painefull service: but sinne is more deceitfull then *Laban*, performing farre other wayes then it promiseth. It will promise pleasure, profit, and preferment; but will giue in the end paine, disadvantage, & dishonour. No permanent pleasure in sinne. Albeit, ⁱ *Abimelech* King of Gerar expected for pleasure, yet hee found sorrow sicknesse and danger. Our first father *Adam*, supposed to haue had ^k *honour by sinne*, but shame and dishonour befell him, and his posteritie euer after. ^m *Saul* and ⁿ *Achab* looked for profit by sinne, but they lost their Kingdomes: and vndoubtedly, no profit, no pleasure, no preferment in sinne.

Ishmael the sonne of *Nethaniah*, dealt very guilefully and falsely with those ^o *four score men, who were going to offer in the house of the Lord; he wept with them*, promising to bring them to *Gedaliah*, whom they were seeking; but when he had gotten opportunitie, *hee slew them, and cast them into the middes of the pit*. Sinne is more guilefull and false, promising to bring men to the full of their desires; but it will slay them, and cast them into the pit of euerlasting perdition.

Secondly, sinne is very heauie and grievous, to those especially, who are quickned with the life of Iesus, and feeble the burden thereof. If

^g Hebr. 3. 13.

^h Gen. 31. 41.

Sinne is false.

ⁱ Gen. 20. 17

^k Gen. 3. 7.

^m 1. Sam. 15.

23.

ⁿ 1. King. 21.

21.

^o Iere. 41. 5, 6, 7.

Sinne is grievous.

p 2. Chr. 10. 4.

q Heb. 12. 1.

r Rom. 7. 24.

s Rom. 8. 22.

Sinne is
cruell.

t 1. Pet. 2. 18.

u 2. Sam. 13. 2.

x Tit. 3. 3.

Captiuitie
of sinners
vnder Satan

the Israelites complained, that *Solomons yoke was grievous upon them, and his seruitude*: Haue wee not greater cause of complaint, and lamentation, in respect of the intollerable and bitter yoke of sinne, *q hanging so fast on vs, and pressing vs sore downe*? The holy Apostle vnder the sence of this burden crieth, *r O wretched man that I am, who shall deliuer mee from this bodie of death*! Yea the dead earth, and senselesse creatures, *s groane and trauell together in paine, waiting with seruent desire to bee deliuered of such a weightie burden.*

Thirdly, sinne is a cruell and mercilesse master. The Apostle *Peter* maketh mention of some *t froward masters buffeting their seruants*: but alas, how froward and malicious is sinne, buffeting, and wounding, and tormenting those that foster the same? An euident prooffe hereof in *Amnon*, *hee was u sore vexed therewith*, that he became leane and fell sicke, through the vehemencie, and crueltie of that commander.

Wretched and vnwise are they and deceiued, *x who serue their lusts, and filthie rotten pleasures*, who are intangled in the vile and abominable slauerie of sinne, and iniquitie, which is so false, grievous, cruell, and malicious.

Let vs also thinke seriously of Satans captiuitie, of the bondage and thraldome, wherein hee holdeth his miserable slaues. The bondage of the Israelites in Egypt vnder *Pharaoh*, was euill: the bondage in Babylon was worse: but the bondage vnder the Diuell by infinite degrees is

worst

worst of all. *Pharaoh* a mightie King of great power; *Nabuchadnezzar* a more mightie King of greater power; the Diuell more mightie, and of greater power then they both. These were Princes of some wicked men, ^a *Satan the Prince of all the wicked of the whole World: they flesh and blood, naturall men of short continuance, Princes on earth: Satan* ^b *the Prince of darkenesse, spirituall wickednesse remaining in high places, whose hatred is deadly, seeing there is* ^c *enmitie betweene his seede and the godly, whose crueltie is vnfatiable, seeing hee is* ^d *Lyon and* ^e *a Dragon, whose craft and subtilties are manifold, seeing hee* ^f *is a Serpent.* Those Tyrants did onely captiuat mens bodies, their mindes were free, and therefore the ^g *children of Israel sighed, and cried for the bondage of Egypt, and* ^h *by the Rivers of Babel they wept* before the Lord, they were exceeding weary of their thraldome and captiuitie: But Satan deteineth both body and soule in captiuitie and filthinesse, so that ⁱ *euē their mindes and consciences are defiled, and enthralled, k* *hauing their cogitation darkened, the eyes of their soule blinded, their hearts hardened, being past all feeling, giuing themselves to wantonnesse, to worke all uncleannesse, with delight and greedinesse, not being wearie of their wearisome slauerie, but abiding therein with pleasure and delectation.*

Furthermore, captiues to earthly Tyrants are not euer deteined in pits, and snares: but ^l *fear* *and the pit, and the snare, are vpon the inhabi-*

^a Iohn 14.30.

^b Ephes. 6.12.

^c Gen. 3.15.

^d 1. Pet. 5.8.

^e Reue. 10.2.

^f Reue. 12.9.

^g Captiues

both in

body and

soule eter-

nall.

^h Exod. 1.23.

ⁱ Ps. 137.1.

^j Tit. 1.15.

^k Ephe. 4.18.

^l They are in

snars and

prison.

^m Isa. 24.17.

^m 2. Tim. 2.
26.

slaves of the Earth, who are not deliuered by Christ; They are all taken ^m *in Satans share*, to doe his will: who receiued not libertie in Christ, they remaine continually in the Diuels pit, in great woe and miserie.

ⁿ Iere. 39. 7.

As *Nebuchadnezar* did to *Zedechiah* bodily, so Satan doeth worse to all his captiues spiritually. ⁿ *He put out his eyes, and bound him in chaines to carry him to Babel*; The diuell puts out the eyes of the vnderstanding, he bindeth sinners in chaines, to carry them to Hell, and to euerlasting torments.

^o Iere. 52. 11.

*Mors clauē
alteram ha-
bet. Petra.
dial. 64.*

Zedechiah was ^o *put in Prison till the day of his death*, (this is a comfort against the terrour, and paine of the earthly prison, that as the Gaoler hath one key of the doore thereof, so death hath another key, to set prisoners at libertie.) But Satans captiues (vnlesse they be redeemed by Christ,) are cast into a prison, out of which there is no deliuary nor foorth-comming, ^p *where their worme dyeth not, and the fire neuer goeth out.*

^q 2. King. 33.
33.

^q *Pharaoh Nechoh put Ichoaz in bonds at Riblah*. Satan deteineth his prisoners in stronger bonds, out of which when we are deliuered, we may say with the Prophet, ^r *Behold, Lord, wee are thy seruants, thou hast broken our bonds; Wee will offer a sacrifice of praise, wee will call vpon the Name of the Lord, and pay our vowes vnto him, in the presence of all thy people.* And wee should be willingly content, to bee led with the cordes of Christ, ^s *even with the bonds of loue wherewith*

^r Psal. 116.
ver. 16, 17, 18.

*Christs
bonds.*
^t Ho. 11. 4.

God

God^u will draw vs to him, and knit our hearts vnto him, and make vs to feare his holy name, which is sure freedome, and true libertie to serue Christ in holinesse and humilitie. *Is est qui donat libertatem, exhibet fraternitatem, & promittit hereditatem,* He it is who giueth libertie, exhibiteth brotherhood, and promiseth an heritage.

In handling of this benefite, we will keepe this methode: 1. shew some sorts of libertie: 2. How true libertie is obtained: 3. from what we are deliuered: 4. what estimation we ought to make of so great a gift: 5. some vses of the premisses.

I. There is a two-fold libertie; one euill, offered by Satan, *who is a lyer, and a murderer from the beginning, and^a promised by false teachers, who themselues are seruants of corruption.* This is an accursed libertie, giuing loose reines to sinne and impietie, drawing people vnto most unhappie thraldome, and slauerie, and at length ouerwhelming them with most woefull calamitie, and plunging them in that sulphurous and^b bottomlesse pit of eternall miserie, where they are bound for euer in the chaines of vtter and palpable darkenesse. Satan like an Ape, is a preposterous imitator of Christs actions, as appeareth in this same instance: for Christ looseth, that he may binde, *c he loosed from the bonds of the diuell a poore woman, who had a spirit of infirmitie eigh-teenne yeeres, who was so bound together, that shee could not lift vp her selfe in any waies, and he set her at libertie out of Satans bonds, that he might*

^a Psal. 86. 11.

August.

Two sorts of liberty.

^y Ioh. 8. 44.
^a 2. Pet. 2. 19.

^b Reu. 20. 1.

^c Luk. 13. 12.

^d Gen. 4. 8.^e Col. 3. 5.^f Psal. 2. 2.Good li-
bertic.^g Ier. 15. 21.^h Ioh. 8. 36.ⁱ Zach. 9.
11.^k Psal 53. 6.^l 2 Sam 8. 1.ⁿ Act. 1. 6.ⁿ Eph. 2. 19.^o Gal. 6. 10.^p Rom. 8. 17.

binde her heart to God, who immediately glorified him; also Satan looseth some, to binde them more surely and miserably, he loosed ^d *Cains hand to kill his brother*, but he bound his tongue from confession, and his heart from conuersion. So he doth with all senselesse sinners, who being wrapped vp in great securitie, delighting themselves in his slavery, and filthinesse, he striueth to bring them to a disliking and detestation of Christs bands, so that they refuse his inward bonds, whereby their affections should bee bound, & ^e *mortified*; they refuse also his outward bonds of discipline and correction, whereby their manners should be amended, ^f *assembling themselves against the Lord, and his Christ, resolving to breake his bonds, and to cast his cords from them*, dreaming wofull bondage to sinne, and loosenesse of life, to be in it selfe libertie and freedome.

Againe, there is a happie libertie given by Christ, ^g *who deliuereth his owne out of the hand of the wicked; and from the power of the tyrants*, ^h *who maketh them free indeede, and Abrahams true children*, ⁱ *who will saue his owne through the blood of his couenant, and loose his prisoners out of the pit wherein is no water*, ^k *and turne the captivity his people*, ^l *by taking the bridle of bondage out of the hand of all their enemies*, by ^m *restoring the kingdome, and consequently freedome to Israel*, so that they are ⁿ *Citizens with the Saints, and of the household of God*, so that they are of the family ^o *of faith, brethren to Christ*, ^p *and heires annexed*

nexed with him, such a heires of the grace of life, and a heauenly Kingdome.

^q 1. Pet. 3. 7.

Secondly, spirituall libertie in some manner is obtained, as corporall libertie in old time was purchased. 1. by ransom. 2. by powerfull deliuerance. 3. by manumission. 4. by exchange.

How libertie is obtained.

I. In respect of Gods Iustice, which of necessitie must be satisfied, we are set at libertie by ransome payed by Christ, *who came to giue his life, for the ransom of many.* Thus we should know, that *we are not redeemed, nor ransomed with corruptible things, as siluer and gold, but with the precious blood of Christ as of a Lambe undefiled and without spot.*

^r Math. 20. 28.

^r 1. Pet. 1. 18.

And seeing, *we are bought for a price*, we should glorifie God to whom we doe belong.

^r 1. Cor. 6. 20.

II. We attaine to libertie by a glorious and powerfull deliuerance, by that notable victory of our Sauour, and ouerthrow of our enemy, Christ *having spoiled the Principalities and Powers, who hath deliuered us from the power of darkness, and brought out the prisoners from the prison,* he who is most strong, and of all sufficient power, *hath entered into the strong mans house, he hath bound him, spoiled him, and giuen freedome to his owne seruants, whom he findeth therein.*

^u Col. 2. 15.

^x Col. 1. 13.

^a Isa. 42. 7.

^b Mat. 12. 29.

III. After the comfortable victorie, and our happie deliuerie, when we are in Christs owne possession, he most franckly manumitteth vs, and giue vs true libertie, not that we may frame our life according to our naturall and filthy will, or to *count it our pleasure to liue deliciously for a*

^c 1. Pet. 2. 11.

season,

^d Tit. 2. 12.*August.*^e Ioh. 4. 24.^f Ioh. 1. 14.^g Phil. 2. 7.^h 2. Pet. 1. 4.ⁱ Gal. 4. 4.^k Gal. 3. 13.^l Gal. 3. 26.

From what
we are free-
ed.

season, seruing our carnall lusts and sinfull appetite; but that we should conforme our selues according to his holy will, and prescript of his holy word, *so^d line soberly, righteously, and godly, in this present world*, and this I take to be the meaning of that saying of the Ancient, *Christus non fecit de seruis liberos, sed de malis seruis seruos bonos*, Christ hath not made vs free, who were seruants, but of euill slaues, he hath made vs good seruants to him, that we may serue and *e worship him*, in spirit, in truth, and sinceritie, as he requireth of vs.

IV. That exchange made betwixt Christ and vs, is either a cause, or a testimony of our libertie, that He, the substantiall *f word was made Flesh*, and tooke vpon him our nature, *g euen the forme of a seruant*, to the end that *h we should be partakers of the godly nature*; Christ *i made of a woman* became the Sonne of man, and *k was made a curse for vs, that l we all may be the sonnes of God by faith in him, and that the blessing of Abraham might come on vs*. Christ tooke our sins, and giueth vs his righteousness; our shame, and giueth vs glory; our bands due to vs, and giueth vs freedom and libertie in him. Thus we may be well assured of our libertie by so many waies acquired to vs, as by ransome, deliuerance, manumission, and exchange, not of person, but of qualities.

Thirdly, Christ giueth vs libertie, from the ceremoniall Law, and the rites of *Moses*. 2. from the dominion of Sinne. 3. from the curse of the Law,

Law. 4. from the crueltie and tyrannie of Satan.

These ceremonies, as *Peter* confesseth, were a *yoke and burden which the Iewes were not able to beare*. Now as the people of Antiochia reioyced for the consolation, when they were certified, that they were *not to be insangled with that yoke of bondage*; so the assurance of our deliuey from that thraldome, should be vnto vs an occasion of ioy and gladnesse.

2. When we are made free by Christ, *sinne shall not haue dominion ouer vs, for he will put away our sinnes like a mist, and our transgressions as a cloud, and cause vs to turne to him who redeemed vs*. This is the blessing of blessings, for other waies, *our iniquities would haue separated betweene God and vs, and our sinnes would haue hid his face from vs*, so that he would not heare vs.

3. Hauiing gotten libertie by Christ, we are saued from the curse of the Law; for Christ was *made a curse for vs*. If it be asked, how these can stand together, God the Father saith of Christ, *This is my beloued Sonne in whom I am well pleased*, and yet that he was made a curse, that he did beare Gods heauie wrath, and suffered the shamefull and painefull death of the crosse? It is answered, That they may agree well together: for Gods vnspeakeable loue to Christ, could not stay his iustice whereby he punisheth the sinnes of the world, in the person of his beloued Sonne, and *God so loued the world, that he hath giuen his only begotten Sonne for the Redemption and life of the faithfull*. Gods

m A& 15. 10.
31.

n Gal. 5. 11.

o Rom. 6. 14.
p Isa. 44. 21.

q Isa. 59. 2.

r Gal. 3. 13.

s Math. 3. 17.

t Iohn 3. 16.

loueto Christ, and the execution of his Iustice, and his kindnesse to his owne fighteth not together.

Againe, if it be asked; If we be deliuered from the punishment of sinne, and from the curse of the Law; wherefore are we not also saued from the first death, *which is the wages of sinne*, and yet *it is appointed vnto men, that they shall once die*. And the Apostle affirmeth, That in *Adam all die*. A weake Christian may thinke, that because he is not freed from a naturall death, that therefore he is not freed from the curse of the Law.

Ans. Christ *deliuered his owne from death, he will be the death of death, and the destruction of the graue*; he changeth the condition of death in his owne, so that it is as but the shadow of death, and entrance to life, as the Ancient speaketh, *Mors est ianua vite, victoria belli, portus maris*, Death, it is a gate of life, the victorie of our warfare, the hauen of the Sea, and so through Christ, *precious in the sight of Lord is the death of his Saints, and blessed are they which die in the Lord, for they rest from their labours, and their workes follow them*. One of the Fathers writeth comfortably of this purpose; *Mors Sanctorum, est laboris omniumque malorum consummatio, ad portum applicatio, peregrinationis, & omnium agritudinum terminus, oneris grauissimi depositio, de equo furioso descensio, de domo ruinosa liberatio, omnium periculorum euasio, debiti natura solutio, redditus in patriam, & ingressus ad gloriam*, The death of the Saints

^q Rom. 6. 23.

^r Heb. 9. 27.

^s Cor. 15. 22.

^t Hos. 13. 14.

Cyprian.

^u Psal. 116.

15.

^x Reu. 14. 13.

Citant.

Hemming.

in 8. Iohn.

Enang.

Saints is the finishing of their trauell and of all their euils, the going to the harbour of his rest, the end of his pilgrimage, and of all their diseases, a laying downe of a most heauie burthen, and the lighting downe from a mad and furious horse, the deliuerance from a ruinous house, the payment of the debt of nature, the returne to our natie countrey, and an entrance to glory.

The assurance of this made the Apostle ^a *to desire to be loosed, and to be with Christ which is best of all.*

^a Phil. 1. 23.

4. We are freed by Christ from the tyrannie of Satan, who is more false to vs then *Zebul* was to *Baal*, hauing deceiued him, saying, that his enemies, that were comming to fight against him, were ^b *the shadowes of the mountaines*, so the diuell goeth about continually, ^c *to deceiue the people which are in the foure quarters of the earth*, in making them to suppose, first the most dangerous and pernicious enemy to be but a light or small thing, as a shadow: he also and his vnclane spirits are more cruell and bloodie, then, were the Assyrians, of whom it was said by the Prophet, ^d *they are cruell and will haue no compassion*, their commandements are more cruell then *Pharaohs*: he commanded the Iewes ^e *to destroy euery man childe*; Satan commands euery one of his slaues to destroy their soules. We reade that *Abraham* had a speciall care to deliuer *Lot*, who in the ouerthrow of *Sodome* was taken prisoner by *Chedorlaomer*, ^f *he brought him againe, and recovered all his substance*: Christ hath greater care to

^b Iud. 9. 36.

^c Reu. 20. 7.

^d Ier. 6. 23.

^e Exod. 1. 32.

^f Gen. 14. 15.

^s Psal. 86. 17.

^h 2. Tim. 4. 18

ⁱ Act. 22. 18.

Teste. Aretio. in Act. cap. 22.

^k Rom. 8. 33.

^l Isa. 50. 8.

^m 2. Thes. 2. 16.

deliuer and saue vs, who are taken prisoners of Satan, and to restore to vs all the losse which we haue susteined by the fall of our first parents, and our owne defection. Christ ^gwill shew a token of his goodnesse towards vs, that all they that hate vs may see it and be ashamed, because he hath holpen and comforted vs, and our ^hLord will deliuer vs from euery euill worke, and preserve vs vnto his heauenly kingdome.

Fourthly, touching the estimation that wee ought to make of this blessed freedome; surely, we haue good cause to account of it highly. For if *Lyfias* esteemed much of the freedome of the *Romanes*, so that ⁱwith a great summe of money, he obtained it; we should thinke more of the libertie of the Christians.

The priuiledges of the *Romanes* were chiefly foure: 1. They might not be iudged by any forreine Iudge, but by one of their owne nation: 2. It was not lawfull to scourge or torment them. 3. Their children were euer free in the power of their parents, and might not be pressed to the warre. 4. They had free accessse to the most ample honours and preferments, with sundry other priuiledges.

But the prerogatiues of Christians, are of much more worth and value. ^k*Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth; who shall iudge them whom Christ absolveth? who^l will contend with them, whom he assureth? what aduersary shall trouble and torture those, to^m whom Christ hath giuen euerlasting*

sting consolation, and good hope through grace?

III. The children of Christian parents are
happie, for they being comprehended within
the compasse of the Couenant of God, ⁿ are
*holy, and their^o Angels alwayes behold the face of
the Lord in Heauen;* ^p *They are not children of the
seruant, but of the free woman, Abrahams seed,
heires by promise, a^q royall Priest-hood, enioying
true libertie.*

ⁿ 1. Cor. 7. 14.
^o Mat. 18. 10.
^p Gal. 4. 3 1.
^q 1. Pet. 2. 9.

IIII. They shall not onely haue accessse to the greatest preferments and dignitie, but shall attaine also to the highest honour and glory, and themselues, *⁊ be crowned with worship and felicitie for ever.*

Wee read that the *Athenians* with great courage and feruencie, mainteined their ciuill libertie, so that they stoned to death one of their neighbours *Lycidas*, (or as *Demosthenes* calleth him *Cynsilus*) for that hee counsell'd them to accept of the condition in infringing their libertie, which *Mardonius* Generall to *Xerxes* propos'd vnto them; yea, the women of *Athens* killed also with stones his wife for the same cause. With what indeuour should wee studie, to keepe our spirituall freedome, and to stand *fast in the libertie wherewith Christ hath made vs free, and not to be intangled againe with the yoke of bondage?*

Wee reade also what *Diogenes* said to *Craterus* one of *Alexanders* chiefe Captaines, who being a man of great wealth, inuited the Philosopher to abide with him, promising him good enter-

ⁿ 1. Cor. 7. 14.

° Mat.18,10.

P Gal. 4.31.

¶ 1. Pet. 3. 9.

r Pfal. 3.5.

*Herodo. &
vide Chron.
Carion, li. 2.*

Gal. 5.9.

Laertius.
lib. 6. cap. 2.

tainement : But hee replied, that he had rather lick salt in *Athens* then to fare delicatly with *Cratæus*, preferring libertie, albeit it bee conioyned with pouertie, vnto the delicates of rich men where freedome is diminished. Yea the Apostle himselfe esteemeth much of ciuill libertie, as appeareth by his counsell, *⁊ If thou mayest be free, use it rather.*

⁊ 1. Cor. 7. 31.

*Linus. Plu-
tarch. Au-
gust. citant.*

ⁱ Colof. 3. 5.

*ⁱ Isa. 61. 1. &
Luke 4. 18.*

The Romans also both did, and suffered great things for the keeping of their libertie. And *Bruinus* for the obtaining thereof did kill his owne children : Haue wee not better cause, to kill and *ⁱ to mortifie our sinnes*, and leud affecti-
ons, that wee may keepe our Christian libertie, that we who are *ⁱ bound, and are captiues may haue the prison opened*, and our selues deliuered in the acceptable yeere of the Lord ?

ⁱ Psa. 144. 2.

*Alexander.
lib. 4. ca. 10.*

ⁱ 1. Tim. 3. 13

ⁱ 2. Cor. 3. 17.

This libertie should be the more regarded of vs, because the Lord onely can giue it vnto vs, so that we may truely say, *The Lord is our goodnesse, and our fortresse, our shield and our deliuerer* : It is not as the gift or donation of any mortall man. Indeed *Nero* might proclaime an earthly libertie to the Grecians ; and *Cinna* to slaues ; but they themselues were slaues and captiues vnto their vile lusts and affecti-
ons. But no Prince nor Potentate hath power, to giue this Christi-
an libertie : *ⁱ It is in the faith which is in Christ Iesus*, he may onely giue his owne Spirit, *ⁱ and where the Spirit of the Lord is, there is libertie.*

Seruants of old were verie desirous of libertie ; for when they receiued freedome, 1. They were

were apparelled with white raiment: 2. They were honoured with a Gold ring: 3. They were admitted to their Masters table.

Christians should thinke more of Spirituall libertie, for then, *⁊ They will put on the garments of beautie, and be clothed in white aray*: Secondly, they will bee more honoured then *Ioseph* was in Egypt, when *Pharaoh* ⁊ put a ring upon his hand: Thirdly, *Christ* ⁊ appoints for them a Kingdom, that they may eate and drinke at his table.

V. After wee haue gotten this libertie, wee must not *h*ane it as a cloake of maliciousnesse, but wee must liue as the seruants of God. The furie and madnesse of the Libertines, who vnder the pretext of libertie, doe pollute themselves with all sort of impietie, is iustly to be abhorred and detested: as also of the Anabaptists, who because of their freedome, (as they terme it,) would shake off all obedience and subiection vnto the ciuell Magistrate, expresse contrary to Gods word. *We must bee subiect vnto the higher powers, not because of wrath onely, but also for conscience sake. Surely they that resist them, resist the ordinance of God, and they shall receiue vnto themselves iudgement, and damnation; for that our spirituall freedome doeth no way exempt vs from ciuell and lawfull subiection, and so the Apostle commandeth, k Seruants, bee obedient vnto them that are your masters according to the flesh, in singlenesse of your hearts vnto Christ.*

2. It is good counsell that is given by the Apostle, *l Let vs hold fast our profession, that wee should*

Tertullia.

⁊ Pier.

Valer. li. 40.

⁊ Isa. 62. 1.

⁊ Reue. 3. 5.

⁊ Gen. 41. 42.

⁊ Luk. 22. 29.

The vses of true Liberty.

h 1. *Per. 2. 16.*

i Rom. 13. 5.

Uf. 2.

k Eph. 6. 5.

l Heb. 4. 14.

^m Rom. 6. 22.

should also hold fast our libertie, which is a priuiledge of our profession, and ^m *being freed from sinne, and made seruants vnto God, we should haue our fruit in holinesse, that in the end we may obtaine euerlasting life.*

ⁿ Num. 11. 5.

3. We should so accompt of this happie freedom, as to preferre the same vnto all the decaying delicates, and perishing pleasures, which this vaine world can afford, neuer regarding, nor yet *lusting after the flesh pots, nor after ⁿ the fish, Cucumbers, Leekes, Onions, and Garleke of Egypt,* which may cause vs to loose our libertie, and againe to be reduced to vile slauerie.

CHAP. XII.

Christ giueth Honour.^o 2. Pet. 1. 17.

IESVS *Christ* ^o *who receiued of God the Father honour and glory, he will p receiue vs also to the glory of God.* As hee vouchsafeth vpon vs true and happie libertie; so hee will ^r *crowne vs with honour and glory, and set vs ahoue the worke of his hands, so that ^s we shall haue a Crowne of glory, and a royall Diadem in the hand of our Lord.*

^p Rom. 15. 7.^r Hebr. 2. 7.

Touching this benefit, in handling thereof, wee will consider these seuen points. 1. That Christ will deliuer vs from shame and dishonour. 2. That hee will remooue contempt and disgrace.

disgrace. 3. That he giueth true honour. 4. Of the certaintie thereof. 5. Of the continuance thereof. 6. To whom it shall bee giuen, and where chiefly. 7. Of the vses of this gift.

Christ delivereth his owne from shame. For if hee *hath freed them from sinne*, hee will also save them from shame; because wise *Salomon* saith, *"Sinne is a shame to the people."*

Men naturally and vsually are ashamed: First, when they are tryed to bee ignorant, especially professing knowledge: Secondly, when they are disappointed in those in whom they most trusted: Thirdly, when they are deprehended in an vniust and vnlawfull fact: Fourthly, when they are manifestly conuicted of ingratitude: Fifthly, when publicly they are punished: Sixthly, when they see themselues filthie and naked.

Men are ashamed of ignorance: As when the Poet *Homer* could not vnderstand an answer of certaine Fishers, through shame and sorrow hee died. Will not the shame of sinners who haue no part in Christ, bee exceeding great, being conuicted of worse ignorance then is in beasts? 2. When they are frustrated, and disappointed of their hopes and expectations. *Sennacherib* King of *Ashur* invaded *Iuda*, of purpose to destroy *Ierusalem*: But *Ezekiah* and the Prophet *Isaiah* prayed, and crept to God, who sent an Angel which destroyed all the valiant men, the Princes and Captaines of the hoste of *Sennacherib*; so that hee being disappointed, returned with shame to his owne Land. 3. It is manifest by experience, that

E c

one

1. Christ
delivereth
fro shame.

1 Rom. 8. 2.

11 Prov. 14. 34.

Plutarch. in

vita. idem.

6. Valer.

Man. lib. 9.

cap. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Chr. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Jer. 3. 25.

Gen. 4. 10.

2 Sam. 3. 4.

Gen. 3. 10.

2 Sam. 10. 5.

Rom. 5. 5.

1 Ig. 5. 13.

1 Jer. 31. 33.

1 Cor. 2. 14.

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one will be ashamed when he is taken committing some vn honest deede, and the wicked may say with the Iewes, *b* We lye downe in our confusion, and our shame conereth vs; for we haue sinned against the Lord our God. *4.* Iosephs brethren were astonished at his presence, and ashamed for their vnkindnesse; *5.* King Saul chose rather to die, then publicly to be *d* mocked, and exemplarily punished of the vncircumcised Philistines: *6.* our first father Adam for shame, *c* Hid himselfe, because he was naked: and David his seruants *f* were exceedingly ashamed, for that Hanun King of Ammon shamed their hearts, and cut off their garments in the middle.

Now Christs seruants, who haue rightly received him, they haue hope in him, *2* and hope maketh not ashamed, *b* they shall be taught of the Lord, who will put his Law in their inward parts, and write it in their hearts. *k* They shall be fulfilled with knowledge of his will, in all wisdom and spiritual understanding, and not continue in ignorance to be confounded therewith: *2.* for they delight in the Lord, he shall give them their hearts desire, *m* nothing shall faile of all the good things, which the Lord promised, and they expected; *n* they shall look vnto the Lord, and waite for God their Saviour, God will heare them, *o* he will be with them in trouble, he will deliuer and glorifie them: *3.* they will neuer be deprehended, committing any vn honest or lawfull deede, because they *p* are washed, and sanctified, and iustified, in the name of the Lord Iesum, and by the Spirit of God: *4.* They shall

shall be commended as faithfull, & as wise servants, not reprov'd for unkindnesse. They with good King Hezekiah shall be magnified in the sight of all nations, 6. they shall be clothed in fine linnen, white and pure, and not found naked. Thus who receiveth Christ shall be altogether freed from shame, and ignominie, for that they shall be instructed, and satisfied, and sanctified, and praised, they shall be magnified and clothed.

Secondly, the godly in this world will com-
plaine, that they are scorn'd and despis'd, and will pray, saying, * Remove from us shame & contempt.

Here Isaac will be mock'd of *Ismael*. David will grant, that he is the shame of men, and the contempt of the people. Christ testifieth, that a Prophet hath no honour in his owne country, and Paul with the Lords Saints affirmeth, that he is made as the filth of the world, the off-scouring of all things, yea the same of a Prophet, will be more regarded, and reputed to be a man of truth.

And sure it is an usuall thing in this earth. That vertuous, wise, godly, and courageous men are vilipended, of vicious, foolish, prophane, and unworthy dastards, so it was in all ages by gosses, so it is for the present, so it shall be in all times comming perpetually.

Thus *Thersites* despis'd *Achilles*, *Ennius* malice regarded *Homer*, *Antonia* upbraided the Emperour *Augustus*, and *Melanthius* rebuk'd *Cato* condemned *Cicero*. And which is worst of all, *Jesus Christ* the Lord of life, the God of glory,

1 Mat. 24. 25.

2. Chr. 32. 2

1 Reu. 19. 15.

2. Cor. 5. 3.

1. Cor. 13. 12.

1. Cor. 13. 12.

2. Christ

delivered

from con-

tempt.

1. Pet. 1. 11.

2. Pet. 1. 12.

1. Gen. 21. 9.

1. John 4. 44

1. Cor. 4. 13.

1. Cor. 4. 13.

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* 1. Joh 3, 3. 4

Petrarch.

Dial. 36.

Ching-ling

1983 FALL

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Job 10/12

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34. Q11.11

9.15.20

44-38861

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Gen. 41, 42
E 6 6 3 4

ENCLOSURE

¹ Dan. 2:48.

m. Rec. 1.766

ⁿ Rev. 2.26.

10

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• 1. Cor. 6, 2

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4. The cen

and mocked him. But Christ is most honoured and glorious in himselfe, and in euery one of his elect in particular; *and we know that when He shall appeare, we shall be like Him*: Euery Christian in some respect may be compared to *Brutus* the first: *Nam primum Bruto contemptior Roma fuit, Nemo minus postea*, None in Rome at the first more contemned then *Brutus*; None afterward more regarded; None in the world more despised then a true Christian, but none afterward more exalted.

Thirdly, Christ giueth honour to his own: for as miserie cometh not forth of the dust, neither death affliction spring out of the earth, neither doth shame come by accident; so also ^h so come ^h so preferment, neither from the East, nor from the West, nor from the South; Christ giueth it to his owne. Surely it was not Pharaohs power, ^h so to honour, ^h Joseph: nor Assueros power, ^h so to doe so great honour to Mordecai; neither might Nebuchadnezzar so preferre ^h Daniel, as Iesus will honour his elect: hee will ^h make them Kings and Priests vnto God his Father, ^h to them hee will giue power ouer nations, to whom he will giue to sit with him in his throne, to Iudge the world, yea to Iudge the Angels.

Fourthly, touching the certaintie of this hon-
nour, we may be perswaded of it; for the *father*
and true God both promised the same; *¶ He who is*
the Way, the Truth, and Life, will give it; *¶ and the*
promises of God in him, are yea, and Amen: He is
also most powerfull, most constant, and mindfull
of his owne; no vntruth, no weaknesse, no in-
con-

constancie, no forgetfulnesse, nor obliuion is in him: wherefore we may be firmly assured, that whatsoeuer he promiseth, that perfectly hee will accomplish, who will giue vnto vs honour and dignitie, *† who will change our vile bodies, that they may be fashioned like vnto his glorious bodie,* according to the working whereby he is able euen to subdue all things to himselfe.

† Phil. 3. 21.

And albeit the godly in this present life, attaine not to that hight of honour, which is prepared for them: yet let them be content, because Christ hath promised the same, expecting patiently the time appointed by his wisdom for the accomplishment of that promise.

It is recorded, that Pompey the Great, when he had passed ouer to *Lybia* against *Domitius*, and hauing vanquished the enemy in a great battell, his souldiers saluted and honoured him with the style of an Emperour: but he denied to accept of that honour, as long as the Campe of his enemy did remaine in his sight not demolished.

Plutarch.

May not we be more willing to want the fullnesse of our honour as long as our enemy Sinne is within vs? as long as *† we see another law in our members rebelling against the law of our minds,* and leading vs captiue vnto the law of sinne: As long *ⁱ as the flesh lusteth against the spirit, & the spirit against the flesh, & these all contrary one to the other,* we cannot doe the same things that we would.

† Rom. 7. 23.

ⁱ Gal. 5. 17.

Yet we need not to feare, *ⁿ for it is our Fathers pleasure to possesse vs in this kingdome which hee will giue vs,* in due season, where wee shall

ⁿ Luk. 12. 32.
The continuance of this honour.

remaine in all honour and felicitie for euer.

^a Pſal. 44. 12.

Fifthly, albeit ^a *man shall not continue in worldly honour*, yet the Ele& shall continue in the heauenly honour. As for worldly glory, It may bee compared to the smoake that commeth out of the chimney, which at the first appeareth to be something, but suddenly euaniſheth in the ayre, and is not perceiued for true, ^b *all fleſh is graſſe, all the grace and glory thereof is as the flour of the field that ſoone wiſhereth and fadeth*; which words are ſpoken of a naturall man as he is in himſelfe, and not of one that is regenerate by the ſpirit of ſanctification in Chriſt.

Vide Tremell. in hunc locum.

ὑπὸ τῆς οὐρανίας ἀλλοτρίου καὶ ἀπολλυμένης.

Naxianzen compareth earthly honour to the impreſſions or furrowes which the ſhip maketh in the Sea, they ſuddenly goe out of ſight, and the place of them is not knowne. The truth of this may bee ſcene in *Zezechiah* King of Iudah, who being a glorious King reigning in honour and libertie, yet with contempt and ignominie was carried away to captiuitie, ^c *Indgement is giuen vpon him, his ſonnes ſlaue in his preſence, his eyes put out, he bound in chaines, is carried captiue to Babel.* *Haman* the *Agagite* one day was highly exalted ^d *and reuerenced*, the other day is diſgraced and hanged on the gallows which hee had prepared for *Mordecai*.

^c 2 Kin. 24. 6.

^d Eſt. 3. 2. & 7. 9.

Among the Roman Emperours, *Valerianus* was taken priſoner by *Sapor* king of the Perſians, his wealth turned to pouertie, his honour to ignominie, and he made a foot ſtoole to a proud Barbarian, mounting on his horſe-backe many

of

of the Emperours of Constantinople died in prison; seuerely detained in paine and slavery. Henry the fourth, a most Victorious and Illustrious Emperour of the Germans, imprisoned and degraded by his owne sonne, dyed lamentably; *Thilpericus* and *Ludonicus*, French Kings, depriued of their kingdomes and dignities, the one thrust in the prison, the other in the Monastery: And thus oftentimes it falleth out according to our Sauour, saying, *that one who is borne in his kingdome is made poore*, bereft of all his riches, estimation, and authoritie.

Now although the honour and glorie of the worldlings be very vnstable and vnconstant, like vnto a perishing shadow, for *the name, honor and fame* of the wicked shall rotte, and be abhorred both of God and man, yet the godly *shall lift up his face without spot, and shall be stable and not feare*. There age shall appeare more cleare then the noone-day, they shall shine and be as the morning, they shall be builded and still adorned with euermore glory, because *God hath loved them with an euermore*, their honour shall be constant and perpetual, their *crowne* shall be sure, that no man can take it from them, as their *pleasure* shall be for euermore, so their honour shall be for euermore.

Christ *who abolished death, and hath brought life and immortalitye*, will bring vnto them immortalitye of honour and glorie, euen to his *chosen generation*, to his royall Priesthood, to his peculiar people, and his *holy nation*.

Sixthly, against those *excellent, whom Christ*

will

*Spinam lib.
7-in mistum.*

Eccle. 4. 14.

Prou. 10. 7.

Iob 11. 15.

Ier. 31. 3.

Reu. 3. 11.

Psal. 16. 11.

1. Tim. 3. 10.

1. Pet. 1. 9.

Psal. 16. 3.

Who receive honour.

will honour in heauen : Let vs remember, That he will vouchsafe this benefit to the humble : 2. To the faithfull : 3. To those who honours him.

° Dan. 9. 7.

1. The humble who thinkes that they are worthy of shame and contempt, Christ will giue vnto them honour and renowne; when *Daniel* confessed that ° open shame and confusion of face appertained to him and his people, he found righteousness, compassion and forgiveness in the Lord, he was honoured, and he prospered in all his waies. If Christ *giueth grace to the humble, he will also giue glorie to the humble*; for glory vndoubtedly followeth grace.

¶ Iob 5. 11.

He setteth upon high them that be low, that the sorrowfull may be exalted to saluation.

° 2. Sam. 6. 33.

Dauid † who was vile in his owne eyes, and low in his owne sight, he is preferred and had in honour; our Saviour Christ † humbled himselfe and was of no reputation, wherefore he is highly exalted, and a name given to him above every name: And he telleth vs in his Gospel, † *Whosoever shall humble himselfe as a little childe, the same is the greatest in the kingdome of heauen*; And thus according to the saying of wise *Salomon*, before honour goeth humilitie.

† Phil. 2. 8.

† Math. 18. 4.

° Pro. 15. 33.

2. Christ will giue honour to his faithfull seruants, for † *by faith our elders were well reported of*, in old times, and as yet who are endued therewith will be esteemed and accomplished, for he will † *giue that prerogative to them to be the sonnes of God, euen to them that beleue in his name*; Now if in the Iudgement of *Dauid*, thinking him-

† Heb. 11. 3.

° Ioh. 1. 12.

himselfe *a poore man and of no estimation*. It was a great preferment to be a Kings sonne in law, is it not a greater honour and preferment, to be the adopted sonne of the King of heauen. By vertue of this adoption, as our earthly, carnall, and sinfull affections will be changed and altered, for they will become holy, heavenly, and spirituall, because when God doth adopt any to bee his sonne, he maketh him who was wicked and disobedient, to be godly and obedient, *and so he renewed in the spirit of his minde*. So our estate and condition will be helped and bettered by vertue of the same adoption: for of *strangers and aliens, yea of enemies*, He maketh us *Friends*; He is not ashamed to call us *brethren, next of kin, and members of his bodie*.

Soone we may perceiue a great difference betwixt the adoption of God, and man; for the adoption of man doth not change the nature, and fashions of the adopted: *Miraps* King of *Armenia*, adopted *Iugurtha*, and that did alter his cruell and sauage nature; but by the power of Gods adoption, the corrupt and carnall disposition of the adopted will be removed, at the least renewed againe: the adoption of man is changeable, and it may be altered; as when *Augustus* the Emperour, first adopted his owne *Agrippa*, but afterward, appointed *Tiberius* to be his successor in the Empire: But Gods adoption is like himselfe, who will endure for euer, it is alwaies unchangeable and subject to no alteration.

Thus who haue true and liuely faith, will be

b 1. Sam. 18.

23.

The vertue of our Adoption,

VI. 4. 3. 1. 1

3. 1. 1. 1. 1

c Eph. 4. 13.

d Eph. 2. 12.

e Rom. 5. 10.

f Job. 35. 29.

g Heb. 2. 11.

h 1. Cor. 4. 13.

i 2. 1. 2. 1. 1

k 1. 1. 1. 1. 1

Salustius in bello Jugurth.

Petrarch.

Dial. 69.

i Ps. 102. 26.

8. Ma. 2. 1. d
 2. 1. Sam. 3. 10
 1. 1. Pet. 2. 17.

1. 1. Pet. 2. 17.

m Mal. 1. 6.
 2. 1. Cor. 6. 10.

2. 1. Cor. 6. 10.
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2. 1. Cor. 6. 10.

7.
 Vse three-
 fold.

partakers of the gift of this Adoption, and consequently will attain to his honour, authority, and estimation.

God will honour them, that honour him, and they that despise God, shall be despised. It is the Apostle Peter his exhortation, *to honour as earthly King, since rather we should honour our heavenly and immortall King.*

A sonne honoureth his father (saith the Lord of Hostes) *and a servant his master.* If we be dutifull children to so loving a father, if we be obedient servants to so liberall a master, we will labour to the uttermost of our power to honour and glorifie our God in our bodies, and in our spirits, neither will be content with the reprobate loves, *so come neere to our Lord with our mouth, and to honour him with our lips,* in the meantime, *renewing our hearts farre from him,* but we will worship and honour him *in spirit and in truth,* sincerely and constantly.

As also we will honour the Lord with our riches, and with the first fruits of all our increase; Then we may assure our selves, that the Lord will fill vs with abundance of his grace, he will honour and blesse vs with heavenly blessing and euertasting honour, if not in this earth which is the place of our captiuitie, and should be to vs the schoole of humilitie, yet assuredly in the kingdome of heauen, the appointed place of our victorie and glory.

Lastly, for the vse of this doctrine, the consideration of it should moue vs, 1. to contemne this

this earthly and transitorie glorie: 1. to seeke
for heavenly and permanent honours; 2. to suf-
fer patiently in this earth, the reproach and con-
tempt of the wicked.

1. As for the credite of the world, and this
vulgar applause, it is to bee contemned of wise
Christians: 1. because there is labour and dan-
ger in the seeking of it: 2. because there is more
labour and danger in keeping of it: 3. because
it is of short continuance and duration, for that it
is an effectlesse and hurtfull thing.

That similitude of *chastity* is worthy of
observation, comparing men who hunt for
worldly honour, to little children following bac-
terizies: there is usefull and profit in following
them, no gain nor commoditie by possessing of
them, which are neither profitable for food nor
rayment.

Again, earthly honour is oftentimes the nurse
of pride: high preferments, and vulgar praise, are
to the wicked, fortunes and procurers of some
fearefull punishment; as may be seen in *Agrippa*,
who being applauded by his flatterers,
because he gave his glory unto God, he himselfe
denly smote him, and he was vnto of nothing.

Moreover, worldly glory is an occasion of en-
uie in others. The holy and humble men of
God, *David*, and *Daniel*. When they were
honoured, they were then most envied, and the
enuie and malice of their enemies had bene ef-
fectuall against them, except the fauour of the
Almighty God had preserved them, when

*Anselm. in
Similis.*

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hee him selfe had preferred

Alas, for the foolishnesse of worldlings, who misregarding durable & sure honour from God, care with *Saul* to haue *honour only amongst the people*, and for their madnesse; who labouring to hold their renowne and reputation in the world, dare not profess or practise those duties, which may tend to the honour and glorie of the Almighty, because with some Iewes, *they lauded the praise of man more than the praise of God*.

Whosoever then shall studie to be crowned with the vanishing shadow of earthly estimation; let them remember the inconstancie of that perishing dignitie, and the inabilitie of all worldly things, that cannot abide the world's decay, and the glory thereof, vanishes like the vapour of smoke, and that the Lord of Hostes hath decreed this to staine the pride of all glory, and to bring in a time, all them that be glorious on the earth. Thus God did to *Adams deck*, a conquerour of many Kings, but at last himselfe is conquered, disgraced, and brought to a shameful death, so is worldly honour and glorie dangerous, brittle, painefull, and very transitorie. We should endeavour to be beautified with everlasting honour, to receive that crowne of life, even that incorruptible crowne of glory, by enjoying conversation with our faith, and with true knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse lone-ly kindnesse. Lone-ly kindnesse

1. Sam. 15.
39.

2. Joh. 12. 43.

1. Cor. 7. 31

1. Isa. 37. 9.

1. Ind. 1. 7.

1. 2. 1. 2. A.

1. Sam. 1. 12.

1. 1. Pet. 5. 4.

1. 2. 1. 2. 3. 4.

7. 10.

1. 2. 1. 2. 3. 4.

If we doe these things we shall neuer fall from grace, nor glory, vnto shame and miserie.

A s tribulation, and anguish shall be vpon the soule of euery man that doth euill; So to euery man that doth good, shall be glory and honour, and peace for euere.

ⁿ Rom. 2.9.

I t is a great pitie, that the children of this world should be in their generation wiser, then the children of light: how carefull and earnest are they to attaine to vncertaine and decaying glory! how carelesse are Christians to bee honoured with most solid and certaine glory! The man scarce worthy to be named *Erostratus*, was so desirous to be remembered, that with his owne hands, he burnt the stately Temple of *Ephesus*; And *Empe- doles* the Philosopher, thinking thereby to be accounted immortal, did cast himselfe in the burning hoite *Mountaine Atna*, where he was consumed into ashes.

ⁱ Luk. 16.8.

Horat. & alij.

B ut we should giue diligence, to exercise our selues vnto godlinesse, both by doing and suffering to make our light shine before men, & so our hearts be established, and in mee bad, in euerlasting remembrance; we shall enjoy a kingdom, thrones of Maiestie, and the neuer fading crownes of incorruptible glory; when we shall inherite all things, & the Lamb of God, leading vs vnto the liuely fountaines of *Grasse* & *flowres*. Thus shall it be done to the man, whom the King of heauen will honour.

^k 1. Tim. 4.9.

ⁱ Math. 5.10.

^m Psal. 112.6.

ⁿ Reu. 21.7.

^o Reu. 7.17.

^p Egi. 6.11.

3. Let the assurance we haue to possesse this glorious inheritance, immortall, that fadeth not, nor discourage and hearten vs, to suffer with

^q 1. Pet. 1.4.

^r Rom. 8.17.

Christ, paine and shame, that we may be glorified with him in his Kingdome, being our blessed Saviour, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

Should not we reioyce inasmuch as we are partakers of Christs sufferings, that when his glory shall appeare, we may be glad and reioyce continually, perswading our selues, that God will not giue for euer his heritage into reproach; because thus Hee spake to vs, *Hearken vnto me, ye that know righteousness, the people in whose heart is my Law: feare not the reproach of men, neither be ye afraid of their rebukes, for all the shame and ignominie, that the wicked can doe to the godly, will soone vanish and decay. The righteous may be compared to that hearbe called Adiantum, or Maidens-haire, albeir, water be cast vpon it, remaineth not the hearbe appearing to be dry? So the contempt and ignominy done to the Saints abideth not, and therefore more patiently they may be content to suffer the same: when as the glorie of the wicked shall flie away like a bird, after it hath pined them: for as a worme consumeth the tree, it breeds with the rust of yron that sticketh thereto: so vaine-glory destroyeth that soule which nourisheth it: but the Bless'd at all times will abide vnder the hope of the glory of God, which Christ in due season most abundantly will vouchsafe vpon them, to him be praise, honour and glorie, for euer and euer, Amen.*

Heb. 12. 2.

1. Pet. 4. 13.

1. Cor. 1. 17.

1. Isa. 51. 7.]

*Eras. in
simil.*

*2. Cor. 9. 11.
Chrys. in
Iohan.*

Rom. 5. 2.

*1. Tim. 1.
17.*

CHAP.

CHAP. XIII.

Christ giueth Ioy.

VVHen the Lord hath raised the
needie out of the dust, and lifted
up his poore out of the dung, that
he may set them with the Princes of his people, they
whom Christ hath thus honoured, and enriched
with other heavenly and excellent gifts, they re-
deemed of the Lord, vndoubtedly shall obtaine
ioy and gladnesse, and sorrow and mourning shall
fly away from them.

It is true indeede, that as Christs best beloued
Brethren and Sisters, shall haue first bitterness
and displeasure in this world (as their Master
foretelleth them) they shall weepe, lament, and sor-
row, but their sorrow shall be turned to ioy: Then
they shall come and reioyce in the bights of Sion, and
shall turne to the bountifullnesse of the Lord, who will
turne their mourning into gladnesse, and giue them
ioy for their sorrowes.

Let none of Christs deare seruants be decei-
ued: if they expect consolation here, and salua-
tion hereafter, let them be certainly resolved at
the beginning, to be grieved, molested, and dis-
pleased at themselves, for their manifold sinnes
and hainous offences committed against the Ma-
iestie of such a louing, kinde, and patient Father,
the Lord; strong, mercifull, and gracious. flow to an-
ger, and abundant in goodnesse and truth.

Before

4 Psal. 113. 7.

1 Isa. 35. 9.

f Ioh 16. 20.

e Ier. 31. 13.

Godly sor-
row before
ioy.

h Exod. 34. 6.

Before wee speake of that incomprehensible ioy of the Elect, we will first speake of their sorrow; againe, of their mourning and lamentation for sinne.

As for the godly sorrow of the Saints of Christ, Let vs first consider the reasons of it: Secondly, the difference betwixt it and worldly heauinesse: thirdly, what are the effects of it: fourthly, some circumstances of this sorrow.

3. Causes of godly sorrow.

¹ Prou. 10. 9.

^{*} Psal. 130. 3.

¹ Iob 9. 20.

^m Iam. 3. 2.

^a Rom. 7. 24.

^o Lam. 3. 39.

^p 2. Pet. 2. 8.

¹ Psal. 119. 45. 8.

The Saints haue cause of sorrow: 1. Because of their owne sinne: 2. because of the iniquitie that abounds in the earth: 3. because of the affliction and trouble of the righteous. The Saints of God here, are tempted with sinne; *for who can say, My heart is cleane, I am cleane from sinne?* Euery one hath better reason to say with the Psalmist, *If thou O Lord straitly markest iniquities, O Lord, who shall stand?* and to say with Iob, *If I would iustifie my selfe, mine owne mouth shall condemne me: If I would be perfect, he shall Iudge me wicked,* ^m *for in many things we sinne all.* And sure it is, that the regenerate man, finding himselfe so defiled and troubled with sinne, He will cry out with the Apostle, ^a *O wretched man that I am, who shall deliuer me from this body of death!* He will see that hee hath a competent matter of sorrow; ^o *when hee suffereth for his sinne.*

2. The godly haue cause of griefe for the sins of others; ^p *as Peter vexeth his righteous soules from day to day, for the uncleane conuersation of the wicked:* as David, *when he saw the transgressors, he was grieved because they kept not Gods word,* as the

Pro.

Prophet *Jeremie*, whose *soule* did weepe in secret for the pride of his people, as *Christ* himselfe, who *maruiled* at the *unbeleefe* of the *Iewes*, & *mourning* also for the *hardnesse* of their hearts.

Jer. 13:17.

Mark 6.6.

Mark 3.5.

3. The righteous will be sorrowfull for the calamitie and desolation of Hierusalem. So *Nehemiah* was sad, *he fasted and prayed*, because of the reproach and miserie of Hierusalem: *they will be sorrie for the affliction of Ioseph.*

Neh. 1.4.

Amos 6.6.

If *Darius* was sore displeased, and remained fasting, and suffered not the instruments of musike to be brought before him, yea, his sleepe went from him:

Dan. 6. 14.

18.

for the trouble and danger of a holy man *Daniel*; Good God, how should Christians be mouued, afflicted, and perplexed, for the trouble and calamitie of many sincere professors, for the affliction and desolation of the Church Militant, vexed on euery side with the *four* hornes of wicked persecutors, labouring to scatter and molest Hierusalem?

Zach. 1.14.

Secondly, there is a great difference, betwixt the sorrow of *Christ* his chosen, and the displeasure of the wicked: for the godly in the midst of their sorrow, they haue first a loue and affection to *Christ*: secondly, they haue hope and confidence that they shall be deliuered and comforted: thirdly, they haue patience in time of their trouble: they haue loue like *Mary*, *who stood behind Christ weeping and washing his feete with teares*, a signe of her sorrow, also *shee kissed his feet*, and annointed them with oymment, an argument of her affection.

2. Difference betwixt godly & worldly sorrow.

Luk. 7. 38.

^d Iob. 13. 15^e Iob. 1. 21.^f Eph. 2. 12.^g Isa. 57. 10.^h Num. 14. 2.ⁱ Gen. 4. 13.

Good effects of
godly sorrow.

^k 1. Cor. 3. 9.^l Ios. 1. 13.^m A. 1. 37.

Againe, the righteous hath hope, as *Iob*, saying, ^d*Loe, Though he slay me, yet will I trust in him, and I will reprove my waies in his sight.* Furthermore, they haue patience in time of affliction, and will praise God for his fatherly and fauourable correction, worshipping with that same man, ^e*Naked came I out of my mothers wombe, and naked shall I returne againe; the Lord hath giuen, the Lord hath taken, blessed be the name of the Lord.*

But the wicked in their trouble, because ^f*they are strangers from the covenant of promise, and haue no helpe* remaining without God in the world, therefore they haue no loue to God, no confidence nor trust in him, no patience nor meekenesse of minde, ^g*The wicked are like the raging sea, that cannot rest, whose waters cast up mire and dirt; they^h become murmurers* with the obstinate Iewes, they are impatient with grudging and complaining against God like cursed *Cain*.

Thirdly, concerning the effects of this sorrow: 1. It will prepare vs for the good seede of other graces: 2. It is a token that men shall be deliuered from the destruction of the reprobate: 3. It is an occasion that the sacrifices shal be accepted: 4. It is a meanes and the beginning of repentance: 5. It is a sure pledge that they shall bee blessed.

First, *We are^k Gods husbandrie*: As in the husbandrie of man, the ground is vsually first plowed and rent, afterward the seede is sown therein; So the Lord in his husbandrie, the heart is first ^l*rent with sorrow, and^m pricked with displeasure,*
and

and prepared with godly griefe, and afterward the happie seede of godlinesse and pietie is sowne in the same. Thus *they that sow in teares, shall reape in ioy.*

¶ Psal. 126. 5.

Secondly, Godly sorrow is a marke of safetie, so they that did *mourne and cry for all the abominations that were done in the midst of Ierusalem, they were marked upon the forehead, and escaped the ytter destruction of the reprobate.*

¶ Ezech. 9. 4.

Thirdly, Their sacrifices shall be regarded and accepted of God: for *a contrite spirit and a broken heart will neuer be despised.*

¶ Psal. 51. 17.

Fourthly, As *a worldly sorrow causeth death, so godly sorrow causeth repentance with saluation not to be repented of.*

¶ 2. Cor. 7. 10

Fifthly, *Blessed are they that mourne, for they shall be comforted: Assuredly, they shall get the garment of gladnesse for the spirit of heavinesse, that the Lord their God may be glorified.*

¶ Math. 5. 4.

¶ Isa. 61. 3.

As touching the circumstances of godly sorrow, let vs consider, first, the time when: secondly, the persons with whom: thirdly, the place wee ought to lament and bee displeased for our sinnes, *A time (saith Salomon) to weepe, and a time to laugh; a time to mourne, and a time to reioyce.*

Circumstances of godly sorrow.

¶ Eccles. 3. 4.

While wee haue time, let vs doe good vnto all men, this is the Apostles rule: we should also studie to do good vnto our selues, now when we are grieved for our iniquities, and lament after the Lord, we doe that which is good for our selues, as hath beene before declared.

¶ Gal. 6. 10.

¶ 1. Sam. 7. 2.

Time of sorrow.

* Heb. 3. 15.

* Zeph. 2. 1.

* Eccles. 5. 7.

That same should be the time of our mourning, which is the time of our hearing Gods word, of our searching of our selues, and of our turning to the Lord: but to * day wee should heare his voice, and not harden our hearts, wee should * search and trie our selues before the decree of our desertion come forth, we should turne ^b to the Lord without tarrying or delay, least suddenly his wrath breake forth and we perish in time of vengeance. To day then, before the decree be pronounced, speedily we ought to be displeased, to mourne and lament for our offences, and transgressions.

* Heb. 12. 17.

* Gen. 27.

God of his mercie saue vs from the condemnation and punishment of vnhappy *Esau*, who ^c afterward, when he would haue inherited the blessing was reiected, he found no place to repentance, though he sought the blessing with teares, albeit ^d he cryed out with a great cry, and bitter out of measure; because it was out of time, the due season was past, he was frustrated, and disappointed of his expectation.

* Math. 25. 10.

* Jer. 30. 15.

* Isa. 50. 11.

* Ezech. 23. 33.

This was the folly and miserie of the foolish virgins, That when ^e the gate was shut, afterward they came crying, Lord, Lord, open to vs, but coming too late; therefore their petition was not granted, neither were they admitted to the wedding. Whosoever will not repent, and mourne in due time, their ^f sorrow is incurable for the multitude of there iniquities, alas, ^g they shall lie downe in sorrow, they ^h shall bee filled with drunkenness and sorrow, euen with the cup of destruction and desolation, and yet laughed to scorne and had in derision,

*derision; euen when they are gnawing their owne
tongues for sorrow, paine and tribulation.*

1 Reu. 16. 10.

2. Againe, seeing *The heart of the wise is in
the house of mourning,* it shall be expedient for vs
to mourne with the godly, that we may be par-
takers of their ioy and consolation; As *1 the af-
flictions of this present time are not worthie of the
glorie, which shall be shewed vnto vs;* So neither
are they worthy of the ioy which shall be giuen
to vs.

With
whom
should we
sorrow.

*1 Eccles. 7. 4.
1 Rom. 8. 18.*

3. It is absolutely needfull for vs to haue sor-
row in this earth: for they who here neuer
mourned for their sinnes, but delighted them-
selues in their abominations, *God will turne their
feasts into mourning, and all their songs into lamen-
tations;* they shall be *cast into vntier darknesse,*
there shall be weeping and gnashing of teeth.

The place
of our sor-
row.

Amos 8. 10

Math. 8. 12.

Joel 1. 12.

Because the obstinate Iewes would not *turne
vnto God with all their heart;* with fasting, mour-
ning and weeping in their owne countrey, when
the Lord commanded them, but they contrari-
wise continued carelesse, committing iniquitie,
they *did lie vpon beds of iuorie, and stretching
themselves on their beds, did cut the lumbes of the
flocke, and the calves out of the flaul, they did sing
to the sound of the viole, inuenting to themselves in-
struments of musicke, they did drinke wine in
bowles, and annoynted themselves with chiefe oyl-
ments.* Therefore they did goe captiue with the first
of them; that were carried captiue, and their sor-
row was at hand; They were transported by the
Chaldeans to Babylon, to a strange land, where

*Amos 6. 4,
5, 6, 7.*

Psalm. 137. 4.

they wept and lamented, and their lamentable estate was no way pitied.

Neither let vs thinke, that worldlings are free from sorrow in this earth: for *a wicked man is continually as one that trauelleth of childe, affliction and anguish shall make him afraid, yea, * euen in laughing his heart is sorrowfull*, although they haue sorrow, seeing it is not for their sinne, and they not being of the true Church, their sorrow will not auaille them. Now there is but one nation, and countrey, to the which a deluge or inundation of water is profitable, namely, to *Egypt*, for there it is the cause of fruitfulness and plentie: so there is but one societie and company, to whom mourning will be profitable, namely to the regenerate, and to the elect of Christ, who mourne because of their trespasses, whereby so louing a Father, so gracious a God is displeased and highly offended, to them sorrow and mourning will be a cause of godlinesse and piety.

Simil.

²
Saints will
shed teares.

Mat. 27. 75.

** Psal. 6. 6.*

** Isa. 38. 14.*

** 2. Tim. 3. 5.*

Moreover, Gods Saints many times in this world through earnest consideration of the Lords goodnes, and their owne vnworthinesse, *wickednesse*, with *Peter* will *weepe bitterly*, with *Dauid* will *faine in the mourning*, and *shed teares* abundantly, and with *Hezekiah* *chatter like a Crane, or a swallow*, for their sinnes and iniquities.

But peradventure some *hauiug but a shew of godlines*, and *denying the power thereof*, will thinke that is vnbesecming the grauitie and courage of men, thus to weepe as children or babes, and to shed teares, as women of weake spirit.

Surely

Surely to doe so, because of men; or for any worldly regard, it is not commendable; yet in respect of our kinde God offended; *in whom there is no iniquitie, and who hath not been as a wilderness to vs, or a land of darknesse, against whom we cannot testifie wherein he hath grieved vs, and in regard of our sins which haue blinded good things from vs, and prouoked God vnto wrath against vs;* I say, for these causes to weepe and to shed teares, it is a thing praise-worthy, proper to the godly, practised by Iesus Christ, which in the *daies of his flesh did offer up prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and by his deare Saints of greatest courage and magnanimitie, by Iacob who had power ouer the Angel and preuailed, when he wept and prayed; and by many Kings and Prophets* about specified.

Yea, suppose that Christians here enioyed health, wealth, peace, and libertie, that their children and friends remained also in a good estate and safetie, according to their hearts desire; yet let them rightly remember, and deeply consider that *in many things they sinned all; that they of themselves are defiled with wickednes, that their best actions are intermingled with many imperfections, that they haue all bene as an unconleane thing, and all their righteousness is as filthy clouts;* The earnest consideration of this their pollution, will be a greater occasion of their sorrow and weeping.

When the congregation of Israel, vnderstood that

^a Jer. 2. 5. & 31.

^b Mich. 6. 3.

^c Jer. 5. 25.

^d Jer. 44. 8.

^e Heb. 5. 7.

^f Hos. 12. 4.

^g Iam. 3. 2.

^h Isa. 64. 6.

ⁱ Iudg. 2. 4.^k Gen. 31. 16.ⁱ 1. Sem. 1. 10.^w Luk. 3. 8.^a Psal. 137. 1.^o Heb. 11. 10.^p Reu. 1. 7.^q Act. 2. 36.

that God for their disobedience ¹ *would not cast out their enemies* the Canaanites before them, but that they should remaine as *thornes in their sides*; to trouble and molest them; *the people lift up their voice and wept, and called the name of that place Bochim, or weeping.* Now the Iewes did weepe, because the Canaanites were conuersant among them, to weary & yexe them. Should not Christians rather weepe, because they haue sin with them, & a law of their members rebelling against them, to trouble and annoy them? *Hagar* being cast forth out of *Abrahams* house, and knowing her sonne to be dying through thirst, ^k *she lift up her voice and wept.* *Hanna*, because of her barrennes, ⁱ *prayed to God and wept sore.* Sin vnrepented will cause vs to be cast forth from Gods kingdome, and our soules to die eternally; we should lament therefore for it, ^l and for our barren and fruitlesse hearts, *not bringing forth fruits worthy amendment of life.* If the people of Israel, remaining ^a *by the rivers of Babel, did weepe when they remembered Zion*; Seeing we are captiues in the Babel of this world, haue we not great reason to lament for our long absence from that heavenly *Jerusalem, that holy* ^o *Citie, hauing a foundation whose builder and maker is God?* Moreover, when we call to minde, that by our manifold and presumptuous sins, ^p *we haue pierced our most loving Sauour, and by our grieuous offences* ^q *haue crucified the King of glorie,* who for our redemption from hell, and for our reconciliation with God, did most willingly poure forth

foorth his most pretious blood vpon the crosse abundantly, should not we be moued to shed teares for our offences, which made him to shed his most pretious blood? Also God hath his bottle and register. If we shed no teares, wee cannot pray with *Dauid*, *Lord: put my teares into thy bottle: are they not in thy register?* neither may we acknowledge, that God hath deliuered our soule from death, our eyes from teares, our feete from falling.

Psal. 56. 5.

Psal. 116. 8.

Reu. 7. 17.

It is said of the glorified Saints, that the Lambe shall leade them to liuely fountaines of waters, and God shall wipe away all teares from their eyes: by which it appeareth, that the godly will shed teares in the earth, and the Lord shall wipe them away in the heauen.

Great is the profite which proceedeth of weeping, according to the iudgement of the Ancients. *Fletus est cibus animarum; corroboratio sensuum; et absolutio peccatorum; defectio mentium; damnatio culpae;* Weeping for finnes, lamenting after the Lord, is the food of soules, the strengthening of senses, and absolution of sins, and refreshment of mind, a lauer to wash away faults.

Cassio. in

Psal.

110. 5. 110. 6.

Sicut post vehementes imbres aer mundus, ac purus efficitur: ita et post Lachrymarum pluias, serenitas mens sequitur atque tranquillitas. As after great shrowes, the aire is made cleane and pure, so after the raine of teares, followeth serenitye and tranquillitie of mind.

Chrys. sup.

Math.

110. 5. 110. 6.

Neh. 8. 9.

A prooffe hereof in the Israelites. *All the people wept when they heard the words of Gods Law.*

but immediatly followed great ioy in the Lord.

^a Rom. 8.27.

The example of dumbe and senselesse creatures, ^a *groaning for our finnes*, the earth travelling for paine for our trespasses, the heavens weeping for our iniquities, should be a prouocation to vs, to lament and weepe now, that so we may be blessed for ever.

^a Luk. 6.21.

Mortales quoniam nolunt sua? crimina flere:

Celum pro nobis soluitur in Lachrymas.

^b Math. 8.24.

As ^b *first a great tempest*, endangered the ship in the which Christ and his Disciples had entered, but afterward there was a great calme: So in true Christians great ioy and contentment, peace, and consolation will succcede. And if the sorrow be great first, surely the refreshment will be the more pleasant and greatest at the last.

The order
here obser-
ued.

To whom
ioy is giuen

^a Psal. 30.11.

^a Ier. 31.13.

^a Psal. 32.11.

^a Psal. 105.3.

^a Ilay. 29.19.

In handling of this benefit, we will shew: 1. to whom Christ will giue it: 2. wherein it consisteth: 3. the difference betwixt an earthly ioy: 4. some properties of it: Lastly, of the vse of this benefit. Christ will giue this ioy: 1. to those who have sorrowed for their sinne, they shall at length say with David, *Lord c thou hast turned my mourning into ioy, and hast girded me with gladnesse*; God promised in this manner, *d I will turne their mourning into ioy, and I will comfort them, and giue them ioy for their sorrowes*: 2. To those who are vpright in heart, *e for the righteous shall be glad, and they that are vpright in heart shall be ioyfull, and reioyce in the Lord*: 3. To those that seeke him, *f let the heart of them that seeke the Lord reioyce*: 4. To the meeke, *g The meeke in the Lord shall receive ioy*.

Se.

Secondly, this ioy will be in Gods fauour and louing kindnesse, *in the light of his countenance, in the Lord himselfe: Their soules shall be ioyfull in God, in his mercy they shall reioyce and be glad, through Christ, by whom they receive the attonement especially in his crosse, whereby the world is crucified to them, and they to the world: then they shall sing with the blessed Virgin, my spirit reioyceth in God my Saviour.*

Againe, it will be in the word, *the delight of the blessed is in the Law of the Lord, he will protect with the Prophet, Thy word is vnto me the ioy and reioycing of mine heart: Then shall he with wonderfull delectation draw waters out of the saluation, which shall be to him, euen in time of trouble, exceeding comfort and consolation.*

If those wise men that came from the East to Ierusalem to worship Christ, and to offer their presents vnto him, *reioyced with an exceeding great ioy, when they saw his Starre: may it not be a great cause of true pleasure to heare the words of a louing Father, and to reioyce greatly because of the Angels voice?*

And indeede it is no maruell, although the Lords people finde much ioy and comfort in his holy word; seeing it is precious, perfect, pure, pleasant, permanent, and profitable. It is truth (so saith Salomon) *that wisdome is more precious then pearles, a iustifying faith is much more precious then gold.* The blessed word, which is the speciall instrument to bring heauenly wisdome, and to worke sauing faith, of necessity must be very pre-

Where it is.

^a Psal. 4. 5.

ⁱ Isa. 61. 10.

^a Psal. 31. 7.

ⁱ Rom. 5. 11.

^m Gal. 6. 14.

ⁿ Luk. 1. 47.

^o Psal. 1. 2.

^p Ier. 15. 16.

^q Iay. 12. 3.

^r Psal. 119. 50.

^s Math. 2. 10.

^t Ioh. 3. 19.

Properties of the word.

^u Pro. 3. 8.

^x 1. Pet. 1. 7.

^a Phil. 19. 10.

^b Rom. 13. 2.

^c Phil. 19. 7.

^d 2. Tim. 3. 17.

^e Phil. 19. 8.

^f Luk. 16. 17.

^g Rev. 19. 7.

^h Phil. 119.

111.

Joy in
Christ's be-
nefits.

ⁱ Luk. 10. 20.

^k Phil. 4. 3.

^l Rev. 13. 8.

rious, and of inestimable value. The Lords testi-
monies, as they ^a are altogether righteous, so they
are altogether precious, *more to be desired then
gold, yea then much fine gold.* 2. The word of
God is like to the will of God, seeing his revea-
led will is, contained in his written word. But the
^b will of God is perfect, so also is his word, and his
Law ^c is perfect converting the soule, giving wise-
dome unto the simple, and making the man of God
absolute and perfect unto all good workes. 3. The
commandements of the Lord is pure, and giveth light
to the eyes: 4. It is pleasant, for it is sweeter then
hony and the hony combe: 5. It is permanent and
endureth for ever, & now it is more easie then bea-
ren and earth should passe away, then that one title
of the Law should fall: 6. To bee profitfull, for
the word is a meanes whereby wee shall come
to the marriage of the Lambe: we with David
should ^d take his word as an heritage for ever, and to
be the joy of our hearts, because of the precious-
nesse, perfection, puritie, pleasure, continuance,
and commoditie thereof.

Thirdly, as Christ will vouchsafe vpon vs joy
in himselfe, and in his word: so also he will make
vs to reioyce in his benefits, whether they bee
spirituall blessings, or else naturall gifts.

Christ's chosen shall be ioyfull, of their electi-
on, ^e because their names are written in heauen, and
in ^f the booke of life ^g of the Lambe, which was slain
from the beginning of the world: 1. of their vo-
cation and effectuall calling. When Iesus cal-
led Bartimeus, to give him naturall sight, he was

of good comfort; *in the knowledge of his death, the*
and the coming of his life, which Christ hath
operatively wrought, to give them spiritual strength
to work regeneration, they will be of great
comfort: thirdly, of their justification, in which
the hope of the glory of God is founded; of their
sanctification, for which they are kept in duty and
merit: fifthly, of their salvation, receiving the end of their faith, even the salu-
tion of their souls: sixthly, of their glorification,
because Christ is their Redeemer, in whom when
they live, they shall appear before him (Reckon-
ing) and hear that comfortable and honorable
sentence of acquitting, as also the blessed of my fa-
ther, who have suffered for him, and prepared for him, in the
beginning of the world, that they may be
in it (as the mother of Simeon said) rejoiced,
when she heard the salvation of the virgin
Mary, for in her womb she brought forth the Son of
God, the Redeemer of the world, and the Father of
the redeemed of God, exceedingly glad,
and abound with fulsome of joy, when
they hear the sentence of absolution, and en-
ter into the possession of unspeakable glory, and
eternall felicitie?

Again, they will have cause of joy in Gods
 gifts, *Rejoycing in all the good things which the*
Lord their God hath given them, and in their
household, you may come to you, that is, in your
 Moreover, they shall be glad for Gods be-
 nefits bestowed upon the godly, for their o-
 bedience, and for their joy, *in which they are*
refreshed, and such like blessings given to others.

1. Rom. 5. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Difference
betwixt
heauenly &
carnall
ioy.

Barnard.

Phil. 4. 4.

2 Sam. 19.
30.

Psal. 14. 5.

Phil. 3. 8.

Luk. 12. 19.

August.

Ioh. 17. 17.

2 Sam. 18. 9.

In the third place wee haue to speake of the difference, betwixt this heauenly ioy, and the carnall ioy of worldlings. They differ in three things: first, in the ground: secondly, in the continuance: thirdly in the effect.

The ioy of the godly is in *Creators*, grounded in their *Creator*; in his loue and fauour, while they enioy his most comfortable presence, they *reioyce alway in the Lord*: As *Mephibosheth* to delighted in *Dauid*, That in respect of him, hee misregarded all the fields of *Saul* his Father, *yea* (*said he*) *let Ziba take all the lands, seeing my Lord the King is come in peace*: So the godly, who *haue the Lord to be the portion of their inheritance, who set the land alwaies before them*, to the end that they may *win their Souerour*, they iudge al earthly things to be *losse and dung*, in comparison of him. But the ioy of the worldlings is in *Creatures* in the creature: Such was the ioy of that rich man, thus resolving *to live at ease, to eat, drinke, and take his pastime and pleasure in the creatures*. But God said vnto him, *O foole, this night they will fetch away thy soule from thee, &c.*

The ioy of the godly, is *Gaudium veritatis*, a ioy of veritie and true ioy or the truth: *Gods word is truth*, but the ioy of the wicked is *Gaudium vanitatis*, a ioy of vanitie, vaine ioy, a perishing pleasure, or in vaine, effeatesse things: such was the ioy of *Abfolon*, he had pleasure in his land, a small matter, which in the end became his *hinder*, for his head caught hold of *thicke a Oke*,
and

and he was taken up betwene the heauen and the earth, and after was slain.

The ioy of the Saints is in *Materia immutabili*, in a matter immutable, in Gods loue and fauour, which is permanent and vchangeable: but the ioy of the wicked is in *Re conuertibili*, in a thing as immutable: Such was the ioy of *Haman*: he was ioyfull and of a glad heart, because of the loue of a mortall King, whose heart was soone changed, and *Haman* shamefully hanged. *Isaiah* did not well, who was exceeding glad of a guard: for the next day a worme smote the guard that is withered. Whoeuer shall place their ioy in a corruptible matter, it will soone decay and vanish.

2. From the diuersitie of the ground, of the ioy of the godly and worldlings, proceedeth the difference of the continuance of that ioy. As for the ioy of the elect, that which was spoken to Christs Disciples, may bee applyed to them, *Their hearts shall reioyce, and their ioy shall no man take from them: yea they haue ioy in affliction, in reioicing in their sufferings, that they are counted worthy to suffer rebuke for Christs name. For surely, When the Lord hath giuen them the bread of aduersitie, and the water of affliction, after they shall haue ioy and gladnesse of hearts, and a song shall be vnto them as in a night when a fadome fast is kept: so for their shame, they shall receive double glorie; and for their confusion, they shall reioyce in their portion: euerlasting ioy shall be vnto them, for it is grounded on God, Whose compassions faile not, and his mercy endureth for ever.*

^a Ioh. 13. 1.

^a Est. 5. 9.

^a Ioh. 4. 4.

Difference
in the con-
tinuance.

^a Ioh. 16. 22.

^a Col. 1. 24.

^a Isa. 3. 20.
29.

^a Ps. 61. 7.

^a Lam. 3. 22.

^a Psal. 136. 1.

But

Ovid.

Mart.

Job 10. 5, 6,

7, 8.

Dan. 7. 1.

Difference
in the con-
science.

Psal. 16. 11.

Difference
in effect.

Reu. 14. 2.

x. 10. 27.

x. 10. 27.

x. 10. 27.

But it is farre otherwise with worldlings: their ioy continueth not, it is the beginning of endlesse sorrow: they may say; *Gaudia principium nostri sunt certe doloris*, when it departeth from them, it neuer returneth againe.

And thus the ioy of the wicked is short, and the ioy of the hypocrites is but for a moment; And if himselfe shall flie away like a dreame, and his ioy shall be like a vision, shall not also his pleasure? And this ioy passe away from him, and perish suddenly, as a vision of the night.

Belshazzar King of Babylon had some worldly ioy, when he had made a great feast to a thousand Princes, and drank wine with his wives and concubines; but that same night incontinent his countenance was changed, his heart troubled, and himselfe flaine and destroyed. So the delectation and pleasure of the wicked is perishing, but the pleasure and prosperitie of the Saints is permanent, for they shall be for ever at the right hand of God, there shall they be for evermore.

The effect of heavenly ioy is thankfulness to God, in life eternall, as that most happie and notable company of the Lambe of God, praising the Lord continually, singing a new song before the throne of the Master, bring filled with ioy, for their redemption & glorification, they are thankful to their Saviour, following the Lambe, whither hee goeth.

But the effect of wicked ioy is sometimes pride, and after destruction, as may be seene in

x Ne.

CHAP. XIII. *Christ giueth Ioy.*

^x *Nebuchadnezzar* and many others, ^a *sacrificing unto their owne net, and burning incense unto their yarne; because by them their portion is fat, and their meate plentiful, whereof they reioyce and are glad: but their mirth shall be changed into mourning, and their gladnesse into endlesse lamentation: Because*

^x *Dan. 4. 27.*
^a *Isab. 1. 15.*

Post mundi gaudia sequuntur aeterna lamenta.

August.

Sometimes it is Idolatrie, albeit, afterward commeth ruine and vtter extirpation; as may be seene in *Belshazzar*, who drunke wine, and abusing the consecrate vessels of the Lords Temple in *Ierusalem*, ^b *praised the false gods of gold and of siluer, of brasse, of yron, of wood, of stone, was suddenly slaine.*

^b *Dan. 5. 4.*

Neither is it wonder that wicked and worldly ioy bring sorrow and death; for oft-times wee read, that naturall ioy and mirth, hath beene hurtfull and brought many to their graues very speedily; as *Diagoras of Rhodes*, through too much ioy, because of the honour of his three Victorious sonnes in feuerall exercises at *Olympus*, and of the admiration of the people applauding him, fell downe dead presently in that place. So *Sophocles* and *Philippides* the Poets, ouercomming others in their poesie, died for their present pleasure and great ioy: So more lately *Sinan* an expert Captaine, when his sonne was restored by the meanes of *Barbarussa*, in the reigne of *Solyman* the Magnificent, he for ioy, because of the recouerie of his sonne beside his expectation, ended his daies.

Anl. Belli. & Cic.

Val. Marc. Diodor. Suid.

Rieb. Knolls in vita Soly.

c Iam. 4. 7.

d Prou. 15. 21.

Properties
of this Ioy.

e Psal. 16. 11.

f Psal. 68. 3.

August.

g Gal. 5. 22.

h Rom. 15. 13.

i Phil 3. 8.

Seeing therefore this is the fruite of wicked and worldly ioy, that counsell of the Apostle is needfull for them, *Sorrow ye and weepe, let your laughter bee turned into mourning, and your ioy into heavinesse*: otherwise the same shall be the end of their prophane ioy, which is the end of folly: for *foolishnesse is ioy to him that is destitute of understanding.*

Fourthly, concerning the properties of this ioy given by Christ: first, It is heavenly: secondly, spirituall: thirdly, eternall: fourthly, vnspeakable: fifthly, glorious: sixthly, internall: seventhly, full ioy.

First, It is heavenly, begun here, but chiefly reserved for vs in the heauens. *In the Lords presence is fulnesse of ioy; as his right hand are pleasures for euermore. The righteous shall reioyce and be glad, before God. Non est gaudium certum in hoc mundo, nec de alio, nec in alio, nec in te*: There is no sure ioy in this world, neither of another, nor in another, nor in thy selfe. *Verum gaudium in hoc mundo, nec est, nec fuit, nec erit, nec esse potest*: There is no true ioy, neither was, neither shall be, neither can bee in this world; it commeth from heauen, and is compleate in heauen.

Secondly, This ioy is spirituall: *The fruit of the spirit wrought in the heart through the power of the holy Ghost*; not a fleshly, nor a sensuall delight which is condemned by the Saints.

Third-

Thirdly, It is internall; seeing it is called *the ioy of faith*, *remaining in the godly*: Although sometime it appeare outwardly in them, *in yea* that they leape for ioy, as was scene in *Dauid*, while he brought the Arke to his Citie.

Fourthly, It is vnspokeable, as those *words* which the Apostle heard in Paradise could not be spoken, it was not possible for man to viter them. So it is with this ioy: and no wonder, that it surpasseth the speech of man, for it is of the nature of that peace, *which passeth all understanding*.

Fifthly, It is glorious, for as the Apostle saith, They that doe truly belecue in Christ Iesus, *doe reioyce with ioy vnspokeable and glorious*: and no marvell, because it is of the same ioy which the Saints enioy hereafter in the kingdom of heaven: as that first sight of the blind man, whereby he shall see men *walke like trees*; it was the same sight whereby hee saw them *farre off to be men cleerely*, though it was at the first more confused; so the begun and inchoate ioy of the faithfull, which is given to them in this life, is vnspokeable and glorious, and the beginning of that celestiall ioy, which more perfectly and abundantly shall bee imparted to them.

Sixthly, It is an everlasting ioy, called our *Masters ioy*; as God shall liue for ever, so our ioy shall remaine for ever.

Seauenthly, Therefore also it is a *full ioy*. An Ancient speaketh of this ioy in these words;

k Phil. 3. 25.

l Ioh. 15. 11.

m Psal. 68. 1.

n 2 Sam. 6. 14

o 2 Cor. 12. 4.

p Phil 4. 7.

q 1 Pet. 1. 8.

r Mark. 8. 24.

s Math. 25. 21.

t Ioh. 15. 11.

CHAP. XIII. Christ giueth Ioy.

Bernard.

Vses of the
Ioy.

Gaudium quod acceperis de Creatore, nemo tollet a te; cui aliunde comparata omnis iucunditas maior est, omnis suauitas dolor est, omne dulce amarum est, omne decorum sordidum est, ac postremo omne quod delectare potest, molestum est: The ioy which thou shalt receiue of the Creator, none shall take it away from thee; to the which all delectation gotten from any other, is mourning, all pleasantnesse is sorrow, all sweetnesse is bitter, all beautifull things is filthy; and lastly, all delightfull things is troublesome.

Fifthly, the assurance of this ioy, may bee of great vse to the godly.

^u Heb. 12. 2.

First, That they (as Christ did) ^u *for the ioy that is set before them may endure the crosse, and despise the shame of this world.*

^x Deut. 30. 9.

Secondly, They may be perswaded, ^x *That God will reioyce ouer them, to doe them good, that*

^a Isa. 62. 5.

^a *God will be glad of them, as a Bridegroom is glad of the Bride, the Lord delighting in them,*

^b Zeph. 3. 17.

^b *He will saue them, quiet himselfe in his Loue, and reioyce ouer them with ioy, and thus*

^c Psa. 118. 15.

^c *the voice of ioy and deliuerance shall be in the Tabernacles of the righteous continually.*

CHAP.

CHAP. XIII.

Christ giueth Peace.

A Setrue and solid Joy is wrought in the heart of man by Christ (not by the vertue of hearbes *Helenium Halicampai*, or *Burrage*, as some doth affirme) ^d so he who is our peace, ^e will speake peace vnto his people, and to his Saints; that they turne not againe to folly; ^f the Lord of peace will giue peace alwaies by all meanes, yea ^g he will fill his owne with all ioy and peace in beleeuing; so that ^h the peace of God shall rule in their hearts, seeing ⁱ it will be multiplied vnto them, and abound as a ^k flood.

Before we attaine vnto this spirituall peace; first we must fight ^l as good souldiers of Iesus Christ ^m in the good fight of faith, and be well exercised in that spirituall ⁿ warrefare, the weapons whereof are not carnall, but mightie through God to cast downe strong holds.

Secondly, we must resolute to ^o endure Gods chastening, correcting vs with distresse of minde, and trouble of conscience, before he send vs glorious feelings of his comfortable presence, and refresh our ^p hearts and minds with that peace which passeth all vnderstanding, that is in Christ Iesus.

Concerning our spirituall warrefare, that we

Ii

may

*Bernold in
symbolis
Pythag.*

^d Eph. 2. 14.
^e Psal. 85. 8.

^f 2. Theff. 3.
16.

^g Rom. 15. 13.
^h Col. 3. 15.

ⁱ 1. Pet. 1. 2.
^k Isa. 48. 18.

^l 1. Tim. 2. 3.
^m 1. Tim. 6.

ⁿ 2. Cor. 10. 4.

^o Heb. 12. 7.

^p Phil. 4. 7.

War must
goe before
Peace.

Properties
of this
Warfare.

¹ Gen. 3. 15.

² Numb. 14.
41.

³ Iudg. 7. 23.

⁴ 2. Sam. 25.
2.

⁵ Isa. 49. 22.

⁶ Deut. 20.
5, 6, 7.

⁷ Reu. 12. 17.

⁸ Iob 1. 7.

may be the more hardned to vndergoe the tra-
uell and turmoile, which is in it, let vs consider
some properties and prerogatiues thereof.

Our spirituall warrefare is: 1. Iust and holy,
because of Gods appointment, that it should
continue *betweene the seede of the woman and the
Serpent*, It is most vnlike that warre of the Iewes,
that was against *the Lords commandement*, and
therefore they were vanquished and consumed.

2. It is necessarie: otherwaies we cannot be
obedient to God, for whosoever refuse this war-
fare, they make defection, from their Creator,
neither shall *Peace be vnto them*, (as it was vnto
Gideon) who will not be content to *fight the bat-
tels of the Lord with Dāuid*.

3. It is admirable & wonderfull, because there
is no exception of persons, no priuiledge, nor im-
munitie granted to any from it. King, Priest, rich,
poore, young and old, man and woman, all and
euery one of them must fight vnder the *stand-
ard which Christ setteth vp to his people*. The
matter is not so in this warfare, as it is in worldly
warfare; for some of the Lords people might
lawfully haue left it, and *returned againe vn-
to their houses*; but none at all may forsake this
warfare without disobedience and defection
from God.

4. It is a continuall warfare, for the *Dragon is
wroth with the woman, and maketh warre with the
remnant of her seede*, which keepe the *commande-
ment of God*, and haue the testimonie of Iesus
Christ, Satan without any intermission *com-*

passeth

passeth the earth & seeking whome he may deuoure. The ^a accuser of the brethren, which accuseth them before God day and night, he fighteth also against them day and night with irrecoverable hatred and continuall tentations, so that the most reformed in this earth cannot enioy such perfection of peace, but they will find that *the* ^c flesh lusteth against the Spirit, and the Spirit against the flesh, the battell begun in their life, neuer altogether ended vntill the houre of death.

5. This is a comfortable warfare, because all Christs souldiers may be assured of vndoubted victory, and that they are to ^e receive an incorruptible crowne of glory, seeing ^g the captaine of that host is ^h the mighty God, who ⁱ will be with them alway, ^k he iudgeth and fighteth righteously, he will ^l preserve his owne vnto his heauenly kingdome, where ^m clothed with long white robes, and palmes in their hands, they shall triumph eternally.

Albeit the Saintes be vncertaine, in what place of the earth, in what nation or kingdome they must fight and encounter with their enemies; Yet they are most certaine in what place they shall triumph, namely in the kingdome of heauen. As the Romane souldiers sent out by their Senat at there departure knew not assuredly, in what place of the country they should find their aduersarie to fight against, but they were sure and certaine of the place where they should triumph in ease; so they obtained the victory, to wit in the City of Rome, in presence of the Senators; and for good reason, because the Senat did Minister

^c 1. Pet. 5. 8.^d Reu. 12. 10.^e Gal. 5. 17.^f 1. Pet. 5. 4.^g Iosh. 5. 14.^h Isa. 9. 6.ⁱ Math. 28. 20.^k Reu. 19. 11.^l 2. Tim. 4. 18.^m Reu. 7. 9.*Simil.*

weapons and giue counsell to them; and did furnish, food, victualls, money, and other warlike prouision with all necessaries vnto them.

So Christian souldiers though they be ignorant of the proper place of the battell yet they know well the place of their triumph; euen in the heauen, in presence of God, and before the Lambe, of whom they receaued counsell, strength, courage *without whom they could do nothing*, neither for Gods glory, nor there owne saluation; so that euery one of the Godly iustly may say with *Dauid* *o Blessed be the Lord my strength, which teacheth my hands to fight, and my fingers to battell.*

Now if men naturally will make warte to resist their enemy, and for the obtaining of outward peace for (** bellum geritur, ut pax acquiratur.*)

Should not Christians gladly vndertake this spirituall warfare to *resist the diuell*, who then will fly from them, and to the end they may enjoy inward and spirituall peace, and tranquillitie of minde.

In this holy warfare that counsell and aduise which God did giue to his people, is worthy of continuall remembrance and is of absolute necessitie, namely *when thou goest out with the host against thine enemies, keepe thee then from all wickednesse.*

Againe thou who desirest the fruition of this happy peace, must be content first to suffer some vnquietnesse of minde, and grieve of conscience which

n Ioh. 15. 5.

o Psal. 144. 1.

* *August.*

p Iam. 4. 7.

q Deut. 23. 9.

which hath been incident to the dearest seruants of God, as vnto patient *Iob* thus complaining, *wherefore hidest thou thy face, and takest me for thy enemy? wilt thou breake a lease drinen to and fro, and wilt thou persue the dry stubble? thou writest bitter things against me, and makest me to possesse the iniquities of my youth, thou puttest my feet in the stocks and the arrowes of the Almighty are in me, the venome whereof doth drinke vp my Spirit, and the terrous of God fight against me.* Loc the wonderfull perturbation, and grieuous perplexitie of the afflicted Saint, appointed for Glory, peace and happinesse! Likewise *David* himselfe was wonderfully cast downe and disquieted with griefe of minde, and anguish of his soule, and thus complaineth, *Thine arrowes, O Lord, hath light vpon me, I am weakned and sore broken. I roare for the very griefe of mine heart, my strength faileth, and the Light of mine eyes, euen they are not mine owne.* Againe, in another place, *will the Lord absent himselfe for euer, and will he shew no more fauour? Is his mercie cleane gone for euer? doth his promise faile for euermore? Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? and I said, This is my death: yet at length that holy man^x found rest vnto his soule, when^a the Lord did put away his sinne, and^b deliuered him out of the hands of all his enemies.*

This trouble of minde, wherewith the Saints are exercised, is most vnlike to that desperate horreur of conscience, wherewith the wicked are plagued, because *their hope shall be griefe of*

Iob 13. 24.
25.

Iob 6. 4.

Psal. 38. 3.
12.

Psal. 77. 7, 8,
9, 10.

^x *Matt.* 11. 29.

^a *1. Sam.* 12.

13.

^b *2. Sam.* 32. 1.

The trouble of the Saints most vnlike the horror of the Reprobate.

Iob 11. 20.

^d Iob 15.20.

^e Pro. 28.1.

^f Isa. 57.20.

^g Isa. 28.20.

^h Iob 15.24.

ⁱ Marke 9.44.

Lip.

^k 1. Pet. 1.6,7.

^l 1. Pet. 5.6.

^m Iob 5.18.

minde, and their refuge shall perish: they ^d shall bee continually as a woman that trauellet^e of childe, they ^e shall flee when none pers^eueth them, they ^f shall bee like the raging sea that cannot rest, there shall bee no peace vnto them, for their ^g bed is straight that it cannot suffice, their couering, it is narrow that they cannot wrap themselues, therefore ^h affliction and anguish shall make them afraide, ⁱ their worme dieth not, the fire neuer goeth out, they are tormented for euer. *Vt cruciarii Romano ritu crucem suam ferebant, ipsi ab ea mox ferendi: Sic impiis omnibus conscientia crucem Deus imposuit, in qua pœnas luant antequam luant.* As these Malefactours worthy of torment (after the custome of the Romanes) did beare their owne Crosse, themselues incontinent to bee borne and tormented thereupon; so God hath laide the Crosse of the conscience vpon all the wicked, whereon they may bee punished here temporally, before they bee punished internally hereafter.

But the godly ^k are in beauienesse for a season, through manyfolde tentations, oftentimes through griefe of minde and trouble of their conscience, that the tryall of their Faith being much more pretious then gold that perisheth, might be found, vnto their praise and honour, and glory, at the appearing of Iesus Christ; they ^l are first humbled, and afterward exalted: They are afflicted, that the more they may bee comforted. God ^m maketh their wound, and his hand maketh them whole: they haue trouble, that they may haue greater

greater peace, ^o they are dead with Christ, that they may also live with him; ^p grafted with him to the similitude of his death, that even so they may be to the similitude of his resurrection, suffering with him, that they may reigne with him in his glorious Kingdome.

Yet forasmuch as this trouble of minde, and grieve of conscience, is very fearefull and terrible to the godly themselves, (for ^q the spirit of a man will sustaine his infirmities; but a wounded spirit who can beare it?) Therefore for the eschewing of the extremitie of this vexation of the minde, it shall bee expedient to declare some tokens preceeding this horror of conscience. As the Philosopher setteth downe certaine signes which goe before an Earth-quake, viz. First, darkenesse and obscuritie, the Sunne being Mistie without any cloud: Secondly, calmenesse of the Aire: Thirdly, coldnesse. So the same are the inward tokens fore-shewing that trouble of conscience is to come: Namely, 1. darkenesse of minde, *if one stumble at the noone-day as in the nights,* & with ^t Iob for a time, cannot see the louing face of God, neither enioy, nor walke (as he accustomed to doe) ^r in the light of the Lords countenance. 2. When a godly man hath fallen into sinfull securitie, and doeth not ^u feare alway, but for a season sleepeth in his iniquitie, ^{as} David after he had committed that terrible sin of murder and adulterie, vntill the time hee was awaked by Nathans ministerie, ^x sent to him from the Lord. 3. When mans heart is not so enflamed

ⁿ Iohn 16.33.
^o 2.Tim.2.11
^p Rom.6.5.

Tokens
preceeding
trouble of
minde.
^q Prou.18.14.

Aristot.
Meteor.
lib.2.cap.2.

^r Isa.55.10.
^t Iob 33.24.
^u Psa.89.15.

^v Prc.28.14.
^x 2.Sam.12.1

^a Reue. 2. 4.^b Mat. 24. 12.^c Iohn 12. 36.^d Ephes. 5.
verie 8, 10.^e Rom. 13. 12.^f Reuel. 3. 2.^g 1. Kin. 19. 14^h Gala. 6. 9.ⁱ 1. Kin. 19. 12^k Gala. 6. 16.Order ob-
serued.Two sorts
of peace.

enflamed with the zeale of God as it should bee, but hath ^a *left his first loue*, and his ^b *charitie is waxed cold*.

If therefore thou bee afraide of this inward horreur, and painefull gnawing of a wounded spirit, and of a tormenting conscience: First, labour diligently, *that thou be the childe of light*, and so ^d *walk as a childe of light*, approouing that which is pleasing to the Lord, forsaking the wayes, and ^e *casting away the workes of darknesse*: Secondly, ^f *Be awake and strengthen the things which remaine, that are readie to die*, continue not in the fearefull slumber of sinfull securitie: Thirdly, *Be very zealous* (with Elijah) *for the Lord God of hostes*, of his honour and glory; *Be not* ^h *wearie of well-doing, for in due season thou shalt reape, if thou faint not*.

After the mighty winde, which brake the Mountaines, and rent the Rockes; after the Fire, and Earth-quake; ⁱ *there came a still and soft voyce to the man of God*: So after warfare, the battels, the griefe of minde, and trouble of conscience, then true tranquillitie: ^k *peace and mercie shall be vpon the Israel of God*.

In handling of this point, this order shall bee kept: 1. We will speake of the sorts of peace: 2. Of the authour thereof: 3. To whom it is given: 4. From what things it proceedeth: 5. Which are the effectes thereof: 6. How it should bee retained: 7. Of the vses of this Doctrine.

First, let vs remember, that there is a double peace:

1. A false and deceiving peace of the wicked : For when they shall say, ^l Peace and safetie, then shall come upon them suddaine destruction, as the trauell upon a woman with childe, and they shall not escape. Alas, many will say, ^m Peace, peace, when there is no peace : They ⁿ will looke for peace, but no good will come, and for a time of health, but behold trouble and vexation : such peace is not the gift of Christ.

Again^e there is a true peace, appertaining to the godly, which is in the Lord Iesus, a good peace of the Militant Church, whereby they overcome temptations, and a better peace of the triumphant Church, whereby they are freed and deliuered from all temptations.

Secondly, God is the Author and giuer of this peace, ^o The God of peace must sanctifie vs through out, ^p and tread Satan vnder our feete shortly; ^q he must bee with vs continually, ^r and the Lord of peace will giue vs peace alwayes by all meanes. Iesus Christ also bestoweth this peace, and tranquillitie; for ^s hee is our peace, which hath broken the partition wall, and preached peace vnto vs, that he might reconcile vs vnto God. As hee is King of righteoutnesse, hee is also King ^t of Salem, King of peace; hee ^u whose dominion is from Sea to Sea, and from the Riuer to the end of the Land, hee shall speake peace vnto the Heathen, which shall ^x rule in the hearts of his chosen.

Christ ^a the Prince of peace, procureth our peace and reconciliation with God much more surely, and firmly, then *Ioab* could procure *Ab-*

K k

saloms

^l 1. Thes. 5. 3.

^m Ier. 6. 14.

ⁿ Ier. 8. 15.

Another of
peace.

^o 1. Thes. 5.

^p 2.

^q Rom. 16. 28

^r Phil. 4. 9.

^s 2. Thes. 3. 16.

^t Eph. 2. 14.

^u & 17.

^t Heb. 7. 2.

^u Zech. 9. 10.

^x Col. 3. 15.

^a Isa. 9. 6.

^b 2. Sam. 18.
17.

^c Isa. 54. 10.

^d Ezech. 37.
26.

^e Iob 34. 29.

To whom
true peace
is giuen.

^f Mal. 2. 5.

^g Ps. 119. 165

^h 2. Chr. 17. 4.

ⁱ 2. Chro. 20.
30.

^k 2. Chro. 14.
2.

^l Psal. 34. 14.

^m Ioh. 14. 27.

ⁿ Luk. 10. 6.

saloms peace with Dauid ; for it endured but for a very short time, and thereafter followed Treason, Warre, and ^b Absaloms destruction : But the peace which Christ giueth, is eternall, and endureth for euer, without change or alteration. ^c For the Mountaines shall remooue, and the Hills shall fall downe, but his mercie shall not depart from his owne, neither shall the Covenant of his peace fall away : therewith shall be ioy, safetie, and eternall saluation. That Covenant of peace which he maketh, ^d is an euermore, he will be their God, and they shall be his people : ^e When he giueth peace and quietnesse, who can make trouble or vexation ?

Thirdly, Christ will giue this peace, to those that feare him. ^f *Leui feared the Lord, and was afraide before his name, and the Lord made a Covenant of life and peace with him.* 2. To those that loue his Word ; ^g *They that loue thy Law (saith Dauid) shall haue great peace, and they shall haue no hurt.* 3. To those who with happie Iehoshaphat, ^h *seeke the Lord God, and walke in his Commandements.* ⁱ *As his Kingdome was quiet, and God gaue him rest on euery side ; so doubtlesse his heart was quiet and settled in his God, who gaue him also inward peace, and tranquillitie of minde.* 4. To those that with (*Asa*) ^k *doe good and right in the eyes of the Lord.* 5. To those who ^l *seeke peace and follow after it.* 6. Christ will leaue ^m *his peace, and giue his peace to his Disciples, not as the World giueth.* 7. *To the sonnes of peace, for peace shall rest vpon them for euer.*

If therefore thou feare God, loue him, doing right in his eyes, follow peace and be Christ Disciple and the Sonne of peace, peace shall be with thee: but all those that rebell against the Lord, contemne his word, who are giuen to contention, who refuse his instruction, *God who* *o hateth all them that worke iniquitie*, will abhorre them also, they shall not be partakers of this peace, nor tranquillitie which is a priuiledge appertaining to the righteous seruing God in spirit, in truth and sinceritie.

o Psal. 5. 5.

Fourthly, *This peace is a fruit of the holy Spirit*, whereby the children of God doe receiue the comfortable assurance of this adoption, and *q they cry Abba Father*, and the same spirit, that true *r comforter abiding with them for euer*, doth furnish vnto them abundance of inward peace and heauenly consolation. 2. It is an effect of Iustifying faith, *r For being iustified by faith, we haue peace towards God, through our Lord Iesus Christ*. 3. This faith as it worketh pietie and deuotion, so it *r worketh by Charity* and brotherly affection, of which proceedeth a godly life and holy conuersation, which surely yeeldeth inward rest and peace of conscience, euen in time of trouble and affliction, as the holy Apostle of his owne experience *u witnesseth*. 4. That *x good hope which God euen the Father which hath loued vs, hath giuen vs*, worketh this happie peace in vs: this hope perswadeth vs, that albeit with Christ our eldest brother wee *a endure the Crosse* and suffer paine and molestati-

From whence this peace proceedeth
o Gal. 5. 22.
q Rom. 8. 16.
r Ioh. 14. 16.

r Rom. 5. 2.

r Gal. 5. 6.

u 2. Cor. 1. 12.

x 2. Thess. 2. 16.

a Heb. 12. 2.

b Luk. 24. 26.

c Isa. 57. 13.

Effects of
peace.

d Job 22. 21.

e Phil. 7.

f Num. 35. 11.

g Psal. 104. 18.

h 2. Pet. 1. 2.

on here; yet afterward we shall also ^benter into his glorie, and ^ctrusting in him we shall possesse his holy mountaine, which is a great cause of true peace and contentment.

Fiftly concerning the effects of this peace, we wil remember foure of them. Peace causeth prosperity; it preserueth the heart; it gouerneth the same, they who receiueth it, shall be found in peace and blessed for euer.

1. This peace bringeth prosperity. ^dTherefore (as Eliphaz counselleth) acquaint thy selfe, I pray thee, with the Almighty, and make peace with him, aske peace of him, thereby thou shalt haue prosperity, and the light shall shine upon thy wayes.

2 This peace will be a defence to the heart: for after this way the Apostle testifieth, ^ethe peace of God which passeth all understanding shall preserue your hearts and minds in Christ Iesus.

For our louing God, who appointed sixe Cities of refuge, for the safety ^fof the slayer, which slue any person vnawares, he also prouideth and bestoweth this peace as a Citie of refuge: the safety and preseruation of a sinner who truly returneth to him.

And seeing our prouident Father hath a care of the Does, of the Roes, and of the Conies, in that he appointeth ^gthe high mountaines and the rocks to be a refuge for them: will he neglect his faithfull seruants, or will he be carelesse of his deare children? No: for his ^hpeace shall be multiplied to them, wherby they shal be comforted and preserued, it shall be to them a refuge in time of calamitie and affliction.

3. This

3. This peace governeth and moderateth the heart. *Let the peace of God rule in your hearts,* saith the Apostle. It forruleth as a Iudge deciding controuersies, and remoouing doubts, or as a commander of those, who prooue Mastery by putting an end to their painefull exercise, there wrattlings and combats, and so by bringing rest and quietnesse to that soule where it remaineth.

4. Who so haue gotten this peace, *They will be diligent that they may be found of God in peace, without spot and blamelesse, they shall receiue eternall felicitie and happinesse.*

Sixtly, this peace is retained by confession of our sinnes, and true repentance. *When we hide our iniquities, our bones are consumed; our hearts are troubled: but when we acknowledge our sinne, God will forgine the punishment thereof, and compasse vs with peace and ioyfull deliuerance.*

2. We keepe this peace, by *eschewing euill, and doing good, by seeking and following after the same:* for if *our iniquities haue separated betweene God and vs, and our sinnes haue hid his face from vs, that he will not heare,* then our righteousness in Iesus, and true faith in him, will make vs to draw neere to our God, and to *haue peace towards him: when we deny vngodlinesse, and worldly lusts and worke no iniquities, but walke in Gods waies, and keepe his precepts diligently, then he will lift vp the light of his countenance vpon vs, in an acceptable time he will heare vs, and in the day of saluation he will help vs, he will preserue vs and giue his couenant of mercie and peace vnto vs.*

k Col 3.15.

Gradu.

Plutarch.

Aristot.

Vide An.

notatio.

Maiora D.

Beza.

Col. 5.11.

1 a Pet. 3.14.

How this
peace is
retained.

m Psal. 31.3.

n Psal. 34.4.

o Isa. 59.2.

p Iam. 4.8.

q Rom. 9.1.

r Tit. 2.12.

s Psal. 119.3.

t Psal. 4.6.

u Isa. 49.8.

^x 1. Ioh. 2. 18.^a Eccles. 3.^b Ephes. 4. 30.

Vse of this doctrine.

^c Luk. 19. 42.^d Iob 5. 23.^e Psal. 6. 7.^f Nah. 1. 6.^g Iob 33. 13.^h Psal. 139. 7.

If we ^x abide in Christ, as we shall haue peace here, so when he shall appeare, we may be bold and not be ashamed before him at his comming: and the counsell of that wise man is very profitable for the entertaining of this peace, ^a Ioyne thy selfe vnto God, and depart not away, then thou shalt not be disquieted nor destroyed, but comforted and increased at the last end.

^b Grieve not the holy spirit of God, the fruit whereof is peace, gentlenesse and goodnesse.

Thus by confessing our sinnes, by amendment of our liues, by abiding in Christ, by keeping the good spirit, we shall keepe this inward peace and quietnesse.

Lastly, for the vse of this doctrine. It should be our principall study ^c to know in this our day those things, which belong vnto our peace, and to trauell with all endeaour that they be not hid from our eyes.

After the knowledge of them, we will seeke earnestly to haue this peace in Christ with God, and hauing obtained the same, ^d Then the stones of the field shall be in league with vs, & the beasts of the field shall be at peace with vs: Lamentable and dolefull is the estate of all who art at variance, and enmitie with the Almighty. ^e Who shall stand in his sight when he is angry? Who can stand before his wrath, or abide the fiercenesse of his furie? ^g God is greater then man, wherefore should he strue against him, who doeth not giue accompt of his matters: and ^h whether shall man go from him, and fly from his presence?

Indeed

Indeed *Ieroboam* fled from *Salomon* into *Egypt*, and was safe with *Shishbot*. But he that flyeth from God, shall not fly away; his enemies that escape for a time shall not be deliuered, though they dig into the hell, or cline up to the heauen, or hide themselves in the bosome of the Sea, yet thence his hand will take them, and punish them.

Albeit, *Iowah* supposed that he might flee to *Tarshish* from the presence of the Lord; yet he was farre disappointed, and for his foolishnesse corrected. As for vs therefore, *It is good for vs to draw neere to our God*, and to be at peace with him that the omnipotent God may be on our side then? surely his saluation shall be neere to vs, righteousness and peace shall kisse one another, mercie and truth shall meete, and our Lord shall giue good things vnto vs: then his all-sufficient power shall be for vs, and not against vs; it shall be comfortable, and not terrible, as it was to the *Philistims*. If thou obtaine and entertaine this peace with Christ, thou shalt finde his power: 1. To be a deliuering: 2. A nourishing: 3. A defending: 4. A conferring: 5. And an honouring power, as *Abrahams* power was for *Lot*, who deliuered him taken prisoner: as *Iosephs* power was for his brethren: he comforted and nourished them and their children in the time of famine: as *Moses* power was for the *Israelites*, to defend them, and kill the *Egyptians*: as *Ioshua* his power was for his countrey people, to giue them a good land, and an inheritance: as *Daniels* power was for his companions; to bring them to honour and

1. King. 2. 40.
2. Amos 9. 1.

1. Ion. 1. 2.

3. Psal. 73. 28.

4. Iosh. 5. 13.

5. Psal. 85. 9.
10. 12.

6. 1. Sam. 4. 8.

7. Gen. 14. 16.

8. Gen. 50. 21.

9. Exod. 2. 13.
10. Iosh. 11. 23.

^a Dan. 1. 49.^b Luk. 1. 74.^c Eph. 5. 19.^d Psal. 22. 21.^e Psal. 16. 6.^f Heb. 12. 18.^g 2. Co. 4. 17.^h 1. Pet. 5. 4.

August.

and preferment, * To set them aue the charge of
 the Province of Babil; So Christs power will be
 extended in thy fauour; * To deliuer thee out of
 the hands of all thine enemies, he will nourish and
 cherish thee as his owne Spouse; he will saue thee
 and defend thee from the Lyons mouth, from the
 hornes of the Vnicorne, from the power of the Dog,
 from the malice of all thy strong and cruell en-
 mies, he will giue to thee a faire heritage, in a
 pleasant place, a kingdome which cannot be shaken,
 he will bestow vpon thee, eternall honour and
 an incorruptible crowne of glorie.

But thinke not to enioy heere pure and per-
 fect peace, without any fashrie or fighting, *Talis
 pax est, vbi nullum est bellum, nulla contradictio,
 vbi nihil resistit, qua hic haberi non potest.* Such
 peace is in the heauen, where there is no warre,
 no contradiction, where nothing maketh resi-
 stance, which cannot be obtained heere. *Pacem
 summam obtinebimus in patria, nobis inter nos, &
 cum ipso Deo.* In our natie countrey we shall
 receiue great peace, pure and perfect peace to
 our selues, amongst our selues, and with God
 himselfe.

CHAP.

CHAP. XV.

Christ giueth Grace.

AS Iesus Christ of his gracious goodnesse vouchsafeth vpon his owne true and happie peace, (whereof the most profane Atheist at one time, when the righteous Iudge doth come to Iudgement will bee most desirous, like *Iehoram*, who ^g wished peace with *Iehu*, but it was refused, and he destroyed,) when ^h the Lord shall descend from heauen with a shoute, & with the voice of the Archangel, and with the trumpets of God ⁱ with power and great glory; then the most senselesse and slothfull sinner, would be glad of peace, which will vtterly bee denied to him. So likewise Christ, ^k *The only begotten Son of the Father, who is full of grace and truth*, of his plenitude and fulnesse will giue grace to vs; who by nature are gracelesse.

Boaz did not suffer *Ruth* to depart from him ^l empty, but gaue her sixe measures of Barley; for he was a man of wealth and ^m great power.

Iesus Christ, whose power is infinite, and whose fauour is surpassing great, will not suffer his owne seruants to be alwaies empty, but they shall be ⁿ filled with the holy Ghost, and filled with grace, and ^o with the fruits of righteousness, ac-

Ll

cording

2 King. 9.

22.

1 Thess. 4.

16.

Mat. 24. 33.

1 Ioh. 1. 14.

1 Ruth. 1. 17.

2 Ruth. 2. 1.

1 Act. 4. 31.

Phil. 1. 11.

cording to that measure, which he thinketh most expedient for them.

P Deu. 15. 13.

God who willed his people to bestow *a liberall reward upon* their poore brethren, and not to let them goe away emptie after sixe yeeres seruice, He himselfe will be much more liberall and bountifull, he will be a *Buckler to his owne, and their exceeding great reward.* When he commeth, his reward is with him. At his second comming he will giue glorie at his first comming into our hearts, he bringeth grace with him.

1 Gen. 15. 1.

1 Reu. 22. 12.

The order
heere ob-
serued.

Concerning this benefite, which is the most speciall good, we receiue in this earth, we will speake briefly of these particular points: 1. Of the beginnings of grace: 2. Of the necessitie of it: 3. Of the comelinesse thereof: 4. Of the vilitie and profite of it: 5. Of the stabilitie thereof: 6. Of the effects of grace: 7. To whom it is giuen: 8. Of some vses.

Beginnings
of grace
desire ther-
of.

First, he who is the fountaine of grace, giueth ordinarily two beginnings of it: 1. A desire of grace: 2. A purpose of amendment.

Simil.

This desire of grace proceedeth from grace, and it is a sure argument that some grace is already wrought, and that it is not altogether deficient and lacking, where that desire remaineth.

As a sicke man desireth the windowes of his house to be opened, that he may get ayre to be refreshed. This his desire argueth not, that altogether he wanteth ayre, for then his life could not continue, he would incontinently be choaked, but that already he hath some ayre, and thirsteth

thirsteth for the same iuyce abundantly: so the desire of grace is no token of the want of grace, but a beginning of further grace, and a sure pledge that it will come shortly more plentifully.

Yet let vs remember: First, that our desire should not bee inconstant and fleeting, but constant and continuing, like *Dauids* desire, *One thing I haue desired that I will require*. Secondly, our desire should bee accompanied with an earnest care to vse lawfull meanes, whereby wee may attaine to it, like *Zachens*, hee desired to see Iesus, and could not for the prease of the people, because hee was of a low stature; wherefore hee ran before, and climed up into a wilde fig. tree; thus hee might see him; Hee carefully (as wee should doe) vsed meanes to accomplish his desire.

It is the custome of the reprobate to desire and wish for grace and good things, but to vse no meanes to come to it. As *Balaam* desired good, and wished to *die the death of the righteous* but cared not to liue the life of the righteous. His desire was no good desire like to the desire of the righteous.

The Lord *worketh this will and desire, also the deede euen of his good pleasure*. 2. He *hengereth that desire which he worketh and benderh his care to it*. 3. A desire and *willing minde*, it is accepted of God, according to that a man hath, and not according to that he hath not: 4. This desire wrought, heard, accepted of God shall be fulfilled, and satisfied. *Blessed are they which hunger and thirst*

Psal. 27. 4.

Luk. 19. 3.

Numb. 13. 11.

Phil. 2. 17.

Psal. 10. 17.

2. Cor. 9. 12.

Math. 5. 6.

for righteousness, for they shall be filled; againe purpose of amendement of life, and a constant determination to worship & honor God by an honest and godly conuersation, is a sure beginning of grace and happinesse: therefore *Barnabas* sent forth from the Church which was at Ierusalem to goe to Antioch, ^dwhen he was come he exhorted all that with purpose of heart they would cleaue vnto the Lord, & continue with him that exhortation then giuen vnto the Antiochians, which is most needfull for all Christians, and that euery one may say with holy *Dauide*, *O Lord, thou art my portion, I haue determined to keepe thy words*: and with *Hezekiah* ^e*Now I purpose to make a couenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.*

This purpose, as it was in the prodigall sonne resoluing, ^gto rise and goe to his father, to confesse his sinnes humbly, and to craue pardon earnestly; so it will be also in all the children of God, and this resolution, with that godly desire, is the true beginning and seminarie of sauing grace, and felicity.

But let vs remember, that this desire is not a naturall desire or fleshly (for that is ^hthe desire of the wicked which shall perishe) but it is a spirituall desire and heauenly; the desire of our soule will be to Gods name, and the remembrance of him. *In qualitate desiderij potest mens honesta cognosci*: In the quality of the desire an honest minde may be knowne. Some sorrow will also accompany this desire. The Israelites who ^kremembred Ierusalem,

^d Act. 11. 23.

^e Psal. 119. 57.

^f 2. Chro. 19. 10.

^g Luk. 15. 18.

^h Psal. 112. 10.

ⁱ Esa. 26. 8.
Cassiod.
Lib. 4. cap.
25.

^k Psal. 137. 6.

salem, being most desirous to remaine there, were sorrowfull for their banishment in Babylon; and their absence from Ierusalem. *The Israel of God who longeth and languisheth for grace*, will be most sorrowfull for the decay and want of grace.

Moreover, this desire, *Crescit dilatio; fructus dilationis deficit; desiderium verum non facit*: Groweth by delay, but if by delay the same shall diminish or decay, that hath not bin any true desire.

And as concerning the purpose to serue God, it must tend to practise, and end at performance: for we should be *doers of the word* and will of God, and not hearers onely, decreasing our owne selues. Then we shall be iustified here, whereas the onely hearers of the law are not righteous before God. And hereafter we shall enter into the kingdom of heauen, when we doe our fathers will which is in heauen.

Thus when practise is conioyned with our settled purpose, & by an assured purpose, God will preserve perfect peace vnto vs, as the Prophet speaketh.

Next, touching the necessitie of grace, I let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare; in which words the Apostle plainly telleth vs, that grace is most necessarie, without the which, we can doe no pleasure nor no seruice to God.

we beleue (saith Peter) through the grace of our Lord Iesus Christ, to be saved. If saluation be needfull so is grace, whereby we attaine to salua-

Gal. 6. 16.

Gregor.
Hom. 23.
sup. Euan.

m Iam. 1. 22.

n Rom. 2. 13.

o Math. 7. 21.

p Isa. 26. 3.

Necessity
of grace.

q Heb. 12. 28.

r Aa. 15. 11.

August. lib.
de natura &
gratia.

Act. 15. 40.

1. Tim. 4. 16

u Gen. 7. 21.

* Eph. 2. 12.

^a Luk. 13. 3.

^b Reu. 21. 8.

^c Prou. 11. 4.

Crysoft.

tion. *Sine gratia nea infantes, nec etate grandes salui fieri possunt.* Without grace neither young nor old can be saved.

The true Christians and elect brethren at Antiochia knew well the necessity of grace, and therefore they commended Paul and Silas departing from them for the visitation & confirmation of the Saintes, vnto the grace of God, being assured that by grace, They would take heed vnto themselves, and vnto learning, and to their hearers, and continue in their calling, that in so doing they might both saue themselves and those that heard them.

As althose who were without the arke, albeit they had worldly wit, strength, riches, and earthly glory, yet they perished, and were drowned in the flood: so all those that are without God in the world, without Christ, wanting grace, and repentance, shall likewise perish, and haue their part in the lake which burneth with fire and brimstone. No knowledge, no strength, no honour, no riches auailerth them in the day of wrath, who are destitute of grace and righteousness.

Crysoftome by a comparison declareth how necessary grace is for vs. As a rudder is needfull to a ship; so grace is necessary for the safety of our soules. *Sicut navis fracta gubernaculo illuc ducitur ubi tempestas impellerit: Sic et homo divina gratia auxilio perduto, illuc ducitur, et illud agit per peccatum, quod Diabolus vult.* As a ship, the rudder being broken, is driuen to that place, where the tempest forceth it. So a man hauing

lost

lost the helpe of Gods grace, is driven there
and doth that by force, which the devil wil-
leth.

Thirdly, grace is the most comely ornament.
Pharaohs ring, the Garments of fine linnen, & his
golden chain, was not so beaute an ornament to
Joseph, as grace was.

The Princely apparrell of Absueroth, his best
horse, his royall crowne, was not so great an oma-
ment to Mordecai as grace was.

The best robe, the precious ring, the new shoes,
was not so great an ornament to the prodigall
sonne as grace was.

If grace be lacking, neither *Esau's* fine clothes,
neither *Abibons* rare beaustie, who had no
blemish in his whole body, neither *Leabels*
paigned face nor *tyred head*, will be a continuall
and sufficient ornament.

For he who without grace hath rich apparrell,
and rare beauty, he hath also, *volumen oculis*,
laqueum pedibus, *visum alie quibus detinebur*,
vera discernere, virtute sequi, aut *in altum evolare*
animo; a vaille couering his eyes, a snare holding
his feete, blindness entangling his wings, where-
by he is detained to discern verity; to follow
vertue, and to mount vp in his minde to the con-
templation of heavenly things.

Who so hath received grace, may say with
the Spouse of Christ, *I am blacke, but comely as*
the tents of Kedar and *as the curtains of Salomon*,
I am all glorious and beautifull within, and *in mine*
changed into the same image of the Body of glory

Grace is
the best
ornament.

4 Gen. 42-47.

Eccl. 6. 11.

Luk. 15. 22.

5 Gen. 27. 151

1 Sam. 14.

25.

2 Kings 9.

30.

* Petrar.

dial. de for-

ma eximia

corporis.

2 Cor. 1-4.

1 Psal. 45. 12.

2 Cor. 3.

13.

ⁿ Psal. 8. 5.

Hebr. 2. 7.

Grace profitable.

^o 1. Timo. 4. 8.

^p 1. Tim. 4. 7.

August.

Simil.

^q Iere. 9. 3.

^r 1. Tim. 1. 14

Simil.

^r 1. Pet. 4. 3.

^r Psal. 84. 11.

August.

to glory, as by the spirit of the Lord; ⁿ I am crowned with honour, glory, and worship, and set above the workes of Gods hands.

Fourthly, concerning the necessitie of grace; the Apostle telleth vs, *that* ^o *godlinesse is profitable to all things*, so grace which is the ground of true vertue and godlinesse is profitable vnto all things, both for eschewing euill, and obtaining of good.

By ^p *grace wee submit our selues to God, and wee resist the diuill*, so that he fleeth from vs: *Gratia Dei, a Damonum dominatione liberat*. As where Sothernwood, Lyfimathus, or Calamint are laide or grow, there yenenous beasts remaine not, but flee away: So where the grace of God is, Sathan and sinne, and euill motions depart. Men by nature are prone to doe wickednesse, and ^q *they proceede from euill to worse*, but *the grace of our Lord is exceeding abundant*, by which we are restrained and preserved.

Like as a spring locke which of it selfe can shut, but cannot vnlocke without a key; even so wee of our selues may fall into wickednesse, and ^r *walke in wantonnesse, and runne to the excessse of riot*, but we cannot returne, and come out of the same, without the key of Gods grace, ^r *for the Lord God is the Sunne and shield vnto vs; the Lord will giue grace and glory, and no good thing will bee with hold from them that walke vprightly*.

Sine gratia Dei nemo aliquid benefacit, quia quod malefacit, ipsius hominis est; quod facit bene, de beneficio Dei est. Without the grace of God,

none

none doeth any thing well, because a man doing euill, it is his owne deed; that which hee doeth well, is from the benefit of God.

If the holy Apostle *Paul* desired *Marke*, to bee brought to him, because *hee was* ^a *profitable vnto him to minister*; we should rather wish that grace may bee giuen to vs, which will bee most profitable vnto vs, to be a master to ouer-rule vs, ^x *to reigne by righteousnesse vnto eternall life*, to bee our guide to direct vs, our helper to assist vs, and to worke euery good worke in vs, *Gratia omnia operatur bona*, saith the Auntient; as also, *Nihil est homo sine gratia Dei*: A man is nothing without the grace of God, yea worse then nothing, euen companion to Satan in sinne and miserie. Grace is profitable. 1. Because wee are elected by grace, therefore it is called ^a *the election of grace*. 2. Because of our vocation. Wee with the Apostle, are ^b *separated from the wicked world*, and called by grace. 3. Because we are ^c *iustified, by grace, and made heires according to the hope of eternall life*. 4. Wee ^d *are saved by grace*. 5. Because *the heart is stablished with grace*. So our election, vocation, iustification, stabilitie, and saluation, are by the free grace of God through Iesus Christ.

Fifthly, grace is the free fauour of God, whereby it pleaseth his Maiestie to make vs his deere children, which truely belecue in Christ: It is most sure and stable, which cannot wholly and finally bee lost; for although Sathan bee powerfull; yet neither he, nor the gates of hell,

M m

shall

^a 2.Tim.4.11^x Rom 5.21.

August.

^a Rom.11.5.^b Galat.1.15.^c Titus 3.7.^d Ephe.2.8.^e Heb.13.9.

The stabilitie of grace.

^f Mat.16.18.

f Mar. 24. 24.

h Ioh. 10. 28.

i I. Iohn 3. 9.

k I. Iohn 5. 16

l Rom. 6. 14.

August. lib.
de correcti-
one & gra-
tia.

shall preuaile and ouercome one member of Christs body : although hee be deceitfull, yet it is impossible to ^s deceive the very Elect of God. The Diuell neither by might, nor sleight, neither by power, nor pollicie, shall euer be able so to preuaile against the godly, that they shall altogether fall away from grace, and viterly loofe true faith and Pietie: because ^h the sheepe of Christ shall neuer perishe, neither shall any plucke them out of his hand : because ⁱ they are borne of God, they cannot sinne, they cannot commit that ^k sinne which is vnto death, ^l sinne hath not dominion ouer them, it ruleth not in them with whole consent.

So this grace giuen by Christ, as it is more ample and greater, then the grace giuen to Adam at his creation : so also this grace is more firme and stable, which is for our great consolation. *Gratia per Christum nobis impertita, longe amplior quam illa quæ antelapsum Adamo fuerat collata. Nam hoc tantum Deus illi dederat, ut in iustitia, in qua erat creatus, perseveraret si vellet: at voluntatem perseverandi non dedit, sed ipsius arbitrio optionem permisit adharendi sue integritati, aut ab ea desectendi. At gratia ab eius filio nobis allata longior est & amplior. Nam præter facultatem, nobis etiam imparsit voluntatem bene agendi, efficitque per suum spiritum, ut tanto amore ac studio amplectamur, quod illi gratum esse intelligimus, ut inde nec carnis nostre oblectatione ac repugnantia, nec alia vlla tentatione auersamur.* That grace bestowed vpon vs by Christ, is much more ample then that which was giuen

to *Adam* before the fall : for God gaue onely this to him, that hee might perseuere in that righteousness, in which hee was created, if hee would : but hee did not giue vnto him a will to perseuere, but left it to the option of his arbitrement, to cleaue to his integritie, or to depart there-from. But the grace brought to vs by his Sonne, is farre greater : for beside the facultie and power, he also vouchsafeth vnto vs a will to doe well ; and hee causeth by his spirit, that wee embrace with so great loue and earnestnesse, that which we vnderstand to be acceptable and pleasant to him, that neither by the wrastring, and resisting of our flesh, neither by any other temptation are wee diuerted or turned any way there-from.

If ^m the Sunne which is a light to the day, and the courses of the Moone, and of the Starres, which are for a light to the night ; if these ordinances depart out of Gods sight ; then shall the seede of Israel be cast off.

^m Iere. 31. 35.

But that order of nature is vnmoouable and vnchangeable. So is the ⁿ Couenant of God which hee will establish and confirme with vs ; it will be an vnchangeable, ^o and euerlasting Couenant. If Gods ^p Couenant of the day and night can bee broken, so that there should not bee day and night in their seasons ; then may his Couenant be broken with Dauid. He will ^q loue vs with an euerlasting loue, his ^r soule shall neuer loath vs, we will bee ^t the Temple of the liuing God, hee will dwell among vs, and walke with vs, hee ^v will make vs

ⁿ Leuit. 26. 9.

^o Ezech. 37.

26.

^p Iere. 33. 20.

^q Iere. 31. 3.

^r Leui 26. 11.

^s 1. Cor. 6. 16.

^t Reue. 3. 12.

The effects
of grace.
August.

^a Pſal. 32. 5.

^a Isa. 6. 5.

^b Jer. 14. 20.

^c Dan. 9. 7.

^d Luk. 11. 18.

^e Luk. 18. 13.

^f Luk. 19. 8.

^g Luk. 23. 14.

^h Act. 9. 15.

ⁱ 1. Cor. 15. 9.

*Ambros.
Isidor.*

pillars in his Temple, we shall goe no more out; his grace shall be most sure and firme.

Sixtly, the effects of grace are many and diuerſe. *Prima gratia beneficii Dei est redigere nos ad confessionem infirmitatis*: The first grace of Gods benefite is to bring vs to a confession of our weakenesse, finnes, and infirmities. *Dauid* receiued grace; *He acknowledged his sinne vnto God, neither did he hide his iniquitie, but he confessed against himselfe his wickednesse, and the Lord forgave him the punishment of his sinne.* The Prophet *Isay* receiued grace, he confessed that *he was a man of polluted lips.* The Prophet *Ieremis* with the godly through grace, did *acknowledge their wickednesse, and the iniquitie of their fathers,* beseeching God not to abhorre them, neither to breake his couenant with them. *Daniel* through grace confessed sincerely, *That righteousness belanged vnto the Lord,* but that open shame and confusion of face appertained to him and his people, because of their offences committed against God, and because they had not obeyed the voice of the Lord, to walke in his lawes which hee had laide before them by the ministry of his seruants, the Prophets. The *Prodigall sonne*, the humble *Publican*, repenting *Zacheus*, the conuerter *g theife*, *that chosen vessel vnto God* *Saint Paul*, humbly confessed their finnes and infirmities through grace, also they receiued remission and mercy. *Confessio qua fit cum penitentia, nos liberat à morte*: Confession with repentance deliuers vs from death. *Confessio sanat, confessio iustificat, confessio*

confessio peccatis veniam donat: Confession healeth, iustificeth, and giueth pardon to sinnes. Also earnest prayer, seruent supplication ^k *strong crying* and teares, will be ioyned to this humble and hearty confession, as may clearely appeare in the examples before specified.

2. It is an effect of grace that our will is healed: then we shall labour with all care & diligence ^l *so make vs* perfect in al good works to do Gods will working in vs that which is pleasant in *his sight*.

3. This commeth of grace, *when m our faith groweth exceedingly, when n we endure, and perseuere to the end that we may be saued.*

4. *Gratia si non abundasset in Martyribus, tantas penas sustinere non possissent*: If grace had not abounded in the Martyrs, they could not patiently haue suffered so great torment. As ^o *where sin abounded; their grace abounded much more*: so where pain abounded in the Martyrs, grace super abounded: by grace we patiently suffer shame.

5. Where we receiue grace from Christ, we shall with *Ioseph p find fauour in their sight, whose fauour* may be profitable & comfortable vnto vs, hauing receiued grace we shall *q lone, and obtaine purenesse of heart, our r communication shall be good to the vse of edifying, that it may* Minister grace to the hearers: then for the grace of our lips: *The King shall be our friend*. We may so say of grace, as one speaketh of a fit time or opportunity: *Sci-*
tote plus pollere hanc ad successus petitionum, quam
adipem leonis, quam sanguinem basilisti, quam
strandylō draconis, quam anguam, druidarum ovum,

M m 3

ceteraque

^k *Leb. 5.7.*

^l *Heb. 13.21.*

^m *2. Thes. 11.*

ⁿ *Math. 24.13.*

August.

^o *Rom. 5.20.*

^p *Gen. 39.4.*

^q *Prou 22.11*

^r *Eph. 4.29.*

Beroaldus

in Hept.

log. septem

sapientum.

ceteraque id genus premissa magica vanitatis. You may be assured that this is more profitable for the successe of your petitions vnto earthly Princes, then the fat of the Lions, then the blood of the Cockatrice, then some sorts of Serpents, then the egge of an Adder, and other friuolous trifles of Magicke vanity: By the abundance of grace, and gift of righteousnesse, *We shall raigne in life through Iesus.*

† Rom. 5. 17.

Bernard.
in assumpt.
Marie.
Serm. 5.
Simil.

August.

† A. 2. 15. 11.

Thus seeing an humble confession of our weakenesse, a sure curing of our will, a reformation of our life, continuance to the end, patience to endure trouble, fauour profitable, a crowne incorruptible with many moe good things, are the effects of grace, as an Ancient sheweth. By grace (saith he) we are conuerted, by grace we are helped in time of our triall and tentation, by grace we are rewarded. And like as the same is the strength of the Sunne which warmeth and prepareth the earth to receiue the seede; and that same strength of the Sunne which maketh the seede sown to bud forth, and which bringeth the comes to maturitie and ripenesse. So that same grace forerunneth our will, and which followeth after. *Præuenit gratia ut saluemur; eadem subsequitur ut vegetemur, præuenit ut vocemur, subsequitur ut glorificemur.* Grace forerunneth that we may be healed: the same followeth after, that we may be strengthened: grace goeth before, that we may be called: the same followeth after, that we may be glorified. For *we beleene, through the Lord Iesus Christ to be saued,*

ned, and to be crowned by vertue thereof, with
a ^u comely ornament, even with a crowne of endlesse
glory.

We will briefly consider in the seventh place,
vpon whom this inestimable gift is vouchsafed,
and who are endued therewith: 1. The humble
and lowly in heart. *God^x with the scornfull bee
scorneth; but he giueth grace to the humble.* ^a *He
resisteth the proud, and he giueth grace to the hum-
ble.* 2. Those who are members of the true
Church, ^b *God will poure vpon the house of Dauid
and vpon the inhabitants of Ierusalem, the spirit of
grace and compassion:* 3. who walketh vpright-
ly and liueth a godly life and conuersation. ^c *A-
mong the righteous there is fauour and grace, where-
by they are accepted and reconciled to God.*
Away with that erroneous, detestable, and dam-
nable doctrine of the Arminians, dreaming of
an vniuersall grace as they call it; that grace com-
monly appertaineth to all, which is only proper
to the elect: *To^d whom it is giuen to know the se-
crets and mysteries of the kingdome of heauen; but
to all it is not giuen.* Neither thinke we that free-
will by grace is wholly remoued and abolished,
but only thereby deliuered and amended. *Gratia
non aufertur liberum arbitrium. sed liberatur; ut de
tenebrosa lucidum, de prauo rectum, de improvi-
dente sit prouidum, qua operatur in nobis hoc ipsum
velle, perficere, credere, sperare, & quicquid ad salu-
tem opus est: utpote per quam charitas Dei, in qua
summa est omnium non offensa nobis, sed affusa in
cordibus nostris per spiritum sanctum, qui datus est
nobis.*

^u Prou. 4.9.

To whom
grace is
giuen.

^x Prou. 3. 20.

^a Iam. 4. 6. &
^c 1. Pet. 5. 5.

^b Zach. 12. 9.

^c Prou. 14. 4.

^d Mat. 13. 11.

*Calest.
Epist. 1.*

nobis. The free-will is not taken away by grace, but is deliuered, so that it becommeth lightsome of a darke free-will, and if a wicked, it becommeth rectified, of an improuident, it is made flourishing and provident, grace worketh in vs this same, to will, to performe, to beleue, to hope, and what-euer is needefull for our saluation; forasmuch by grace the loue of God, in the which is the summe of all, is not onely shewed to vs, but also is: *shed abroad in our hearts by the holy Ghost which is giuen vs.*

Neither yet teach wee, that humilitie, or a good life goeth before all grace, as the cause thereof, but that grace worketh humilitie and godlinesse, which bringeth an increase thereof: *For vnto euery man that hath, it shall be giuen, and hee shall haue abondance: and from him that hath not, euen that that hee hath shall bee taken away.*

When thou hast gotten grace, pride will bee banished, then thou wilt well know, that *g thou hast nothing, but that which thou hast receiued,* thou wilt finde, that *h of thy selfe thou art not sufficient, so thinke any good thing, thou wilt acknowledge that thy sufficiencie is of God. Si vis esse alienus a gratia, iacta tua merita.* If thou wouldest bee a stranger from grace, boast of thy owne merites.

The proud Pharisee glorying in his righteousness, *i was not iustified,* he receiued no grace: but that holy and humble virgine *Mary*, is exalted and *k blessed*, esteeming her selfe to bee of

^e Rom. 5. 5.

^f Mat. 13. 12.

^g 1. Cor. 4. 7.

^h 2. Cor. 3. 5.

August.

ⁱ Luke 18. 14.

^k Luke 1. 28.

*In a low estate and poore degree, yea Iesus Christ her
sonne and Saviour; in whom dwelleth all the
fullnesse of the Godhead bodily as he is full of grace,
so he is meeke and lowly in heart, full of lowly-
nesse and humilitie: and although he was Ma-
ster and Lord, yet he was content to wash his
owne Disciples feete.*

Lastly, let vs consider some vses: 1. God deli-
uer vs from that terrible plague and a sore pu-
nishment, *that we despight was the spirit of grace,
that we be not vngratefully men which turne the grace
of our God into wantonnes, that we remaine not
vnder the kingdome of sinne, which is the pow-
er of Sathan, the power of darkness, vnder the snare
of the diuell, by which men are taken at his will, and
that house kept by that strong man armed, the
things that he possesseth are in peate, in the which
kingdome their is no honestie, no holinesse, no
happinesse. But let vs strue with our whole care
and continuall labour, that we may abide in
Christ, in the kingdome of grace, and so looke
for new heauens and a new earth wherein dwelleth
righteousnesse, where the dominion of sinne and
death being destroyed, God shall be all in all vnto
vs.* Now for this purpose, let vs daily and
earnestly send vp to our God that petition taught
vs by our Master: *Let thy kingdome come*, that
wee may remaine in the kingdome of grace, and
afterward bee receiued into the kingdome of
glorie.

*If none will neither despise nor despight
earthly grace, and temporstie goods by which*

¹ Luk. 1. 48.

^m Col. 2. 9.

ⁿ Ioh. 1. 14.

^o Math. 11.

29.

^p Ioh. 14. 13.

Vses of this
doctrine.

^q Heb. 10. 39.

^r Iud. 1. 4.

^s Act. 26. 18.

^t Col. 1. 13.

^u 2. Tim. 2.

26.

^x Luk. 11. 31.

^a Ioh. 15. 4.

^b 1. Pet. 3. 13.

^c 1. Cor. 15.

28.

^d Math. 6. 10.

Luk. 11. 2.

men are wealthily, mightily, witty, and honorable in the eyes of the world; farre less should heavenly and saving grace be despised or despighed, that eternall and spirituall good should principally be scorned and accepted of, whereby we are honorable in the eyes of God, and happie for ever.

Biel. 16. 2.

de. 1. 26.

de. 1. 26.

In Epist.

Apostol.

August.

Luk. 11. 9.

Gal. 5. 4.

Heb. 12. 15.

Prou. 4. 5.

1. Pet. 3. 18.

Col. 2. 19.

Isa. 55. 13.

2. Let vs with seriously, and pray feruently for this etheer good wished by the seruants of Christ ~~thrice~~ one times or oftner, to the Saints in the new Testament to whom they did write. Or with what wonderfull industry should Christians lacke for grace; *qui sunt ex uolentibus uolentes, ex repugnantibus consentientes, ex oppugnantibus amantes*: by which of unwilling they become willing, of gainstanding they become agreeing, and of fighters against they become louing. If we aske, it shall be: given vs: if we seeke, we shall finde: when we haue found the same, let vs take heede, least we fall from grace, euen full away from the grace of God.

As the wiseman Solomon said of Wisedome, so we may say of grace: *Alt grace, forget not, for sake it not, and it shall keep thee, lose it and it shall preserue thee.*

3. Thou to whom God hath beene so beneficiall, that thou hast gotten grace, goe on in grace; and in the knowledge of our Lord and sauour Iesus Christ, increase therein with the increasing of God; then, in thee for nettles shall growe, ~~as thornes~~ for sinfull thoughts, idle words, profane deedes, thy ~~works~~ shall be

good

good, thy words fauour *in the meditation of thy*
 hearts shall be acceptable *in Gods sight*.

m. Psal. 19. 14.

Doubelesse mortall men desire to growe in
 worldly wealth, in credite, and in estimation;
 they desire their corne to growe to maturity,
 their children to grow in stature to a iust mea-
 sure: wherefore should they not desire also with
Samuel to profit and grow in grace, and to be in
 fauour both with the Lord and also with men;
 hauing ** most plentious grace, & abounding therein*
with thanksgiving that they *may increase more*
and more, till they be *& perfect and entire, lacking*
nothing which is expedient for them.

m. 1. Sam. 2. 26.

** 2. Cor. 4. 5.*

o Col. 2. 7.

p. 1. Thess. 4. 1.

q. 1. Tim. 1. 4.

4. Let vs *trust perfectly on the grace that is*
brought to us by the reuelatiō of Iesus Christ, neuer
 trusting to our merits. *Gratia Dei ex Saulo fecit*
Paulum, non opera nec meritis: The grace of God
 made of Saul, the Apostle Paul, not his works nor
 merits: he who *persecuted the Church of God*
extreamely and wasted it, who was a blasphemor, a
 persecuter and an oppressour; when the grace of our
 Lord was exceeding abundant towards him, was
 receiued to mercie; he was made a *chosen vessel*
unto God to beare his name before the Gentiles and
Kings, and children of Israel: he was ** readie*, not
 to be bound only, but also to die for the name of the
 Lord Iesus. Neither yet when we trust on this
 grace, should we in the meane time be slouthfull
 and carelesse; but we haue neede of a willing
 minde, to be conioyned with grace. As the
 earth alone bringeth not forth fruite, vnlesse it
 receiue raine and deaw from heaven; neither

r. 1. Pet. 1. 13.

August.

r. Gal. 1. 13.

r. 1. Tim. 2. 13.

u. Act. 9. 15.

x. Act. 21. 13.

Simil.

Simil.

^a Rom. 11. 20.
Bernard.

^b Psal. 25. 1.

^c Ioh. 8. 23.

^d Isa. 1. 4.

^e 2. King. 18.

^f Jer. 2. 13.

^g 1. Ioh. 2. 15.

^h 1. Ioh. 2. 15.

ⁱ 1. Ioh. 2. 15.

^j Rom. 12. 14.

doth the raine bring forth fruite without the earth: so neither grace without our will worketh any thing; neither our will without grace can be profitable to vs for our saluation. Wee haue neede, I say, of alacritie and labour. As a fire hath neede of timber, or of some other materiall: so grace hath neede of trauell and alacritie, that it may encrease and remaine with vs continually.

And albeit we trust on grace, yet we ^a should not be high minded; but feare. *Time ergo, cum ariseris gratia; time cum abieris; time cum denuo reuertetur.* Feare therefore, when grace shall delight thee; feare when (in thy sense) it shall depart from thee; feare when it shall returne againe vnto thee.

Moreouer, thou art to be aduertised, that thou shalt finde a battell and wrestling with thy selfe, because of thy fleshly corruption, euen after thou hast receiued grace from Christ.

For by grace, a man in his ^b soule is lifted vpward to God; by the flesh, ^c men which are beneath, are pulled downward to the earth: ^d They goe backward. By grace, a man will ^e cleave vnto the Lord with godly Hexekiah, and not depart from him: by their flesh, ^f they will forsake him who is the fountaine of liuing waters. By grace, a man continueth and ^g loueth not the world, neither the things that are in the world, which with the lust thereof passeth away: but by the flesh, one desireth ^h to liue in pleasure on the earth, and in wantonnesse, ⁱ taking most thought for the flesh to fulfill the lusts thereof.

thereof. By grace one ^k delighteth in the Law of God, concerning the inner man: by the flesh, ^l hee is led captiue vnto the law of sinne, which is in his members. By grace, a man ^m will not onely beleene in Christ, but also suffer for his sake: but albeit, the ⁿ spirit be readie, yet the flesh is weake, to doe or to suffer for righteousnesse. What shall I say? By grace, and by ^o faith, Christ and all good dwelleth in our hearts: but ^p in the flesh no good thing dwelleth at all.

Therefore it is no wonder, albeit there bee a battell in this man regenerate; the flesh lusteth against the spirit, and against grace that is giuen. But as when ^q there was long warre betwixt the house of Saul, and the house of Dauid, Dauid waxed stronger, and the house of Saul waxed weaker: So when there shall bee warre, and wrestling betweene the regenerate part within thee, and the part vnregenerate, betweene grace and thy flesh; grace shall waxe stronger and stronger, and the flesh shall become weaker and weaker, vntill ^r thy old man be crucified, and the body of sinne be destroyed.

5. Who-euer thou bee who hast receiued grace, out of that ^s fountaine of grace which is opened to the house of Dauid, and to the inhabitants of Ierusalem for sinne, and for uncleannesse, bee thou most readie and willing, ^t to minister the same to another, as a good disposer of the manifold grace of God. Like as that ^u precious oyntment powred vpon Aarons head, did not stay there; but went downe to his beard, and to the bor-

^k Rom. 7. 12.^l Rom 7. 2, 3.^m Phil 1. 29.ⁿ Mar. 26. 41.^o Ephes. 3. 17.^p Rom. 7. 18.^q 2. Sam. 3. 1.^r Rom. 6. 6.^s Zach. 13. 1.^t 1. Pet. 4. 10.^u Psal. 133. 2.

*Simil.**x* Iohn 6.9.*a* 2. Pet. I. 19.*b* Iohn 5. 39.*c* 2. Pet. I. 4.

der of his garments; so when precious and plentiful grace is bestowed vpon thee, as it will remaine with thy selfe, bee thou most desirous to communicate the same to thy brethren, no way fearing that the distribution of thy spirituall gift, and the ministracion of grace for the edification of others, shall bring any diminution to thy grace, but contrarily, the more that grace is furnished and distributed to others, the more it is augmented and multiplied to thy selfe. As riuers, the more they runne, the more large and great they become, by their going through many Nations; and by furnishing water to the inhabitants, they are not diminished, but rather augmented: So grace well vsed, manifested, and through Gods helpe conferred plentifully to others, the more it groweth and increaseth, like those *x* *five loanes giuen by Christ*, and the ministrie of his Disciples by distribution to many was multiplied, and five thousand therewith were satisfied.

6. That wee may increase in grace, *a* *wee shall doe well to take heede to the most sure Word of God, and of the Prophets*, *b* *to search the Scriptures which testifie of the Lord Iesus, to delight in the Gospel of the grace of God, by which ordinarily grace is wrought in vs, who are gracelesse of our selues; that so being* *c* *partakers of the godly nature, wee may flee the corruption which is in the World through lust, and giue diligence to make our calling and election sure, that by this meanes an entering may bee ministred vnto vs, abundantly into the*

the everlasting Kingdome of our Lord and Saviour Iesus Christ, who of his fulnesse, giueth grace for grace, vnto all who shall read or heare attentiuely, this short discourse of grace.

CHAP. XVI.

Christ giueth a Blessing.

AS Melchisedeck ^d brought forth bread and wine for the refreshment of Abraham and his souldiers, after he returned from the slaughter of *Chedourlaomer* : moreouer being a Priest of the most high God, hee blessed Abraham. So Christ Iesus the King of peace and righteousness, and ^e high Priest for ever, after the order of Melchisedeck, ^f giueth rest to him who is wearie, and the refreshing to the hungry : ^g He will giue his owne flesh for the life of his seruants ; moreouer he will blesse all those who are the children of Abraham, beleeuing in him. And it shall come to passe, that as of our owne nature wee are a curse among the Heathen, so Christ will deliuer vs, and we shall be a blessing. This blessing will bee the more accounted, and the more instantly asked, if we consider ; that as we are the children of Adam, we are but ⁱ *curst children*, ^k *a corrupt generation*, and a sinfull nation, yea in euery place, euery time, euery action, and in euery respect, our estate is most miserable

^d Gen. 14. 19.
Ioseph. anti.
Iudai. lib.
I. cap. 11.

^e Ps. 110. 4 &
Hebr. 5. 6.
^f Isa. 28. 12.

^g Iohn 6. 51.

^h Zach. 8. 13.

ⁱ 2. Pet. 2. 14.

^k Isa. 2. 4.

ble

¹ Deut. 28. 16.Who are
curfed.^m Mal. 2. 2.ⁿ Iere. 11. 3.^o Mal. 1. 14.^r Iere. 48. 10.^r Iere. 17. 5.^r Isa. 5. 20.^r Hof. 7. 13.^r Hab. 2. 9.^u Matth. 18. 7.^x Iud. 11.^a Gala. 3. 10.

ble and accursed: That without Christ and his blessing, ¹ *wee are curfed in the towne, and in the field, curfed in our goods, and in our grounds, curfed in our life, and in our death, curfed in bodies and foules, curfed in this world, and for euer more: the Lord shall fend cursing, trouble, and shame, untill we be destroyed, and perish eternally, and that most deseruedly and iustly.*

For the vengeance of God, and the curse of the Law naturally is due to vs, by reason of our many and presumptuous finnes and transgressions. If God ^m will send a curse vpon those, who doe not consider in their hearts to giue glory to his Name: 2. If ⁿ the man bee curfed, that obeyeth not the words of Gods Couenant: 3. If the ^o deceiver bee curfed, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lord of hostes, that great King whose Name is terrible, a corrupt thing, a torne and unworthy offering: 4. If ^p hee be curfed, that doeth the worke of the Lord negligently: 5. If they bee ^q curfed, that trust in man, and make flesh their arme, with-drawing their hearts from the Lord: 6. If a ^r woe or curse, will come to those that are wise in their owne eyes, and prudent in their owne sight: 7. If a ^r woe and a curse, will bee to them that haue fled away, and departed from God: 8. If a ^r woe and curse, will bee to him that coueteth, an euill couetousnesse to his house, that hee may set his nest on high: 9. If a ^u woe be to that man, by whom an offence commeth: 10. If a ^x woe bee to them, who follow the way of Cain. 11. If ^a euery man bee curfed, that con-

tinueth

tinueth not in all things, which are written in the booke of the Law to doe them. Now my brother, ^b *examine*, and search thy selfe diligently, ^c *proove*, and trie thy selfe truly, & after that exact tryall, and examination, according to the light of Gods Word, and testimonie of thy owne conscience, tell plainely and sincerely, what thou thinkest of thy selfe. In what estate remainest thou? Whether art thou culpable of those faults, or not? If thou ^d *receivest things worthy of that which thou hast done, because* ^e *thou hast clothed thy selfe with cursing.*

Like a raiment, hast thou not deserued that all the fearefull curses, threatened against the wicked in Gods Law, should bee powred vpon thy head? Neuer goe about to denie it, thinke not to gaine-say it, nor yet to make any exception against the same, whereof thy conscience so manifestly conuinceth thee.

Remember also that if the curse of Parents, and Prophets, and Magistrates bee oftentimes fearefull, because they are effectuell: how dangerous then and terrible is the curse of that ^f *heavenly Father, of g the living Lord, the God of truth, and an everlasting King*, at whose anger the earth doeth tremble, and whose wrath the Nations cannot abide?

First, the iust curse of Parents, wanteth not the owne effect, as may bee seene in ^h *Cain, who was cursed by his father Noah*; therefore *Canaan* and his posteritie, was made a servant of servants, to his brethren.

^b 1. Cor. 11.
18.
^c 2. Cor. 13. 5.

^d Luke 23. 4.
^e Psa. 109. 18.

The iust
curse of
man feare-
full.

^f Mat. 15. 13.
^g Iere. 10. 10.

^h Gen. 9. 25.

Lonicerus
in *beat.*
hist. in *ex-*
emp. 4. *pre-*
cepti.

✓

1 *2. Kin. 2. 24.*

Causelesse
curses shall
not come.

1 *Iſa. 65. 23.*

1 *Num. 23. 23.*

m *Pro. 24. 25.*

n *Pſal. 1. 1.*

o *Pro. 26. 2.*

Simil.

p *2. Sam. 16.*
11.

In the dayes of *Luther*, a young woman in *Witenberge*, being cursed of her mother, was possesed, and lamentably vexed by an euill spirit.

And Saint *Augustin* recordeth, that hee saw seven children, who after their mothers curse, did tremble fearefully in all the parts of their bodies, and did wander as vagabonds through sundrie places of the World.

Secondly, also the curse of a Prophet is fearefull and terrible. When *the little children of Bethel* macked *Elisha*, hee cursed them in the name of the Lord, and afterwards two she-Beaes tore in pieces, two and fourtie of them.

Yet notwithstanding, godly Princes and people, haue no cause to feare those curses, pronounced by the Pope of Rome, or any of his Clergie, because they *are the seed of the blessed of the Lord*, they are the *Israel of God*, against whom there is no sorcery, no incantation, no cursing: *upon them shall come the blessing of goodnesse*, for they *doe not walke in the counsell of the wicked, nor in the way of sinners, but their delight is in the Law of the Lord*. And it is most true, which is spoken by wise *Salomon*, *the curse that is causelesse, shall not come*.

As the Swallow comming from her nest, remaineth not stedfastly in any place, neither sitteth downe vpon the ground, nor on a tree, but euer flieth, vntill shee returne againe to her nest: So those causelesse curses light not, but goe backe vnto the pronouncers thereof: *and the Lord will doe good to his owne, for that wrong cursing*

curfing thundered againft them; thus the Papifts curfes, are like the curfes of *Shimei*; ^a *whose wickedneffe the Lord brought upon his owne head*, the good King being euer bleffed of the God of heauen, becaufe his *heart was perfite with the Lord his God*.

^a 1.King.2.
44.

^c 1.King.15.
3.

Thirdly: The curfe alfo of a lawfull Magistrate is greatly to be feared: for the effect of *Iofhuas* curfing, ^c *who curfed the builders of the Citie Iericho*, was feene on ^e *Hiel the Bethelite, who laid the foundation thereof in the death of Abiram his eldeft fonne*, and *set up the gates thereof in the death of Segu his youngeft fonne*. If then the curfe of Parents, Prophets, and Magistrates be beatie and dreadfull: How bitter and gricuous is it for to be fubieft to the deferved curfe of the Almighty and euerliuing God: ^u *The Father of the fpirits*, ^x *that great Prophet, the eternall King and Lord of Hostes*?

^c Ioh.6.26.

^e 1.King.16.
34.

^u Heb.12.9.

^x Luk.7.16.

^u 1fa.6.5.

Maledictum efse, eft Deo & creaturis omnibus innifum efse & execrabilem, quod omnium malorum peffimum eft atque extremum. To be accurfed, is to be hated both of God and all creatures, to be execrable, and abhominable, which of all evils is the worft and laft cuill.

Parau in Gen. cap. 9. verf. 29.

For if the *Gibeonites* remained in great misery vnder the curfe of *Iofhua*, being bound to perpetuall flauery, ^b *name of them was freed from being bond-men and hewers of wood and drawers of water*: In what lamentable eftate will reprobates remaine, who are vnder the curfe and malediction of God himfelfe: they will abide vnder the

^b Iof.9.23.

bondage and seruitude of sinne and Satan,

^c Num. 5. 27.

Gods curse wil be much more bitter and grievous then the bitter and cursed water was ^c *to the defiled woman*, who by adultery had trespassed against her husband: *her belly did swell, her thighs did rot, and she was accursed among her people.* But the curse of God (vnto which by nature we are all subiect) is more horrible and fearefull; that will cause soule and body, head and heart, flesh and bones, to be loathsome, to stinke, to bee hainous, vilde, detestable, and accursed before God and his Angels, among men and all creatures. Neither should men be secure and voide of feare, albeit the curse suddenly seaze not vpon them; As the curse of *Iotham the sonne of Ierubbaal* came not at the first vpon *Abimelech* and the men of Schechen, but at length after ^d *three yeeres God did bring it vpon their heads*: So albeit the ^e Lord (*who is strong, mercifull, and gracious, slow to anger, abundant in trueth and goodnesse,* ^f *giuing to the wicked space to repent them of their sinnes,*) doth not incontinently punish the impious and vngodly; yet ^g *he that escapeth of them shall not be delincred*: but at length the ^h *fly-ing booke of Gods curse that goeth forth ouer the whole earth*, will surely seaze vpon them, and incontinently consume their habitation, with their owne torment and perdition.

^d Iudg. 9. 57.

^e Exod. 34. 6.

^f Reu. 2. 21.

^g Amos 9. 1.

^h Zach. 5. 2.

ⁱ Gal. 3. 13.

Now our blessed and louing Sauour, our Lord and Master Iesus Christ, ⁱ *was made a curse for vs, and hath redeemed vs from the curse of the Law*, that the blessing of *Abraham* might come on

on vs, who are Gentiles, that we might receiue the promise of *the Spirit through faith*; and *because our God hath loved vs in Christ*, hee will turne the curse to a blessing vnto vs. Yea, *he will lay all our curses on our enemies, and on them that hate vs and persecute vs.*

Moreouer, if our sin and wickednesse mooue God *to curse our blessings*; shall not our Saviour, *who of God is made vnto vs righteousness*; mooue him also to turne our curse into a blessing for vs?

In handling of this we will keepe this order: 1. We will shew, how and in what manner Christ blesseth: 2. What are the effects of his blessing: 3. Whom he blesseth: 4. Some vses thereof.

First, Christ really conferreth his blessing, as when he tooke the little children in his armes. *He put his hand on them and blessed them.* His blessing was reall and most effectuall. Likewise after his resurrection: *He led his Disciples into Bethania, he lift vp his hands and blessed them*; by vertue whereof, they were indeede happie and blessed.

Men frequently will giue their blessing to others, but not in such sort as Christ giueth his blessing: sometimes they will wish a blessing, as *Boaz* his seruants wished, *The Lord to blesse their master*. Sometimes they will pronounce and declare a blessing, as *Melchisedeck* King of *Shalem* the Priest of the most high God, *blessed Abraham*. Sometimes they will foretell of the

* Deut. 23. 5.

† Deut. 30. 7.

m Mal. 2. 2.

n 1. Cor. 1. 30.

The order
heere ob-
serued.
Christ bles-
seth really.

o Mar. 10. 16.

p Luk. 24. 50.

q Ruth. 2. 4.

r Gen. 14. 19.

^c Gen. 48. 16.

blessing, as the Patriarch Jacob ^c blessed Iosephs children and his owne.

^e Gen. 27. 33.

But no man hath power of himselfe, to giue and conferre a blessing: for Jacob cannot make his beloued and ^e first borne sonne Esau to be truly blessed, neither holy Samuel, albeit ^e he mourned for Saul, yet could he not procure a blessing to Saul, no not so much as the continuance of his Royall dignitie.

^x 1. Cor. 3. 7.

^x So then neither, is he that planteth any thing, neither he that watereth, but God that giueth the increase: and ^a except the Lord build the house, the builders labour in vaine, except the Lord keepe the Citie, the keepers watch in vaine, and except Christ blesse really, man blesseth in vaine, his blessing will be vneffectuall and fruitlesse without Christs blessing.

^a P sal. 127. 1.

^b Heb. 13. 17.

Doubles the blessing of a godly King giuen to his subiects, and the blessing of Pastours ^b (who watch for soules) giuen to their people, and the blessings of masters of families giuen to their household, and the blessing of parents giuen to their children, is wonderfull delectable and exceeding comfortable; as when ^c King Solomon blessed all his subiects euen all the congregation of Israel: likewise ^d Aaron and his sons blessed the people, calling vpon the name of the Lord: ^e Dauid returned to blesse his house: Jacob ^f blessed every one of his children, such blessings are pleasant and acceptable. But the blessing of Christ, ^g the Prince of the Kings of the earth, ^h the high-Priest who is ouer the house of God, ⁱ the ever-lasting

^c 1 Kin. 8. 14.

^d Num. 6. 23.

^e 2. Sam. 6. 20

^f Gen. 49. 18.

^g Reu. 1. 5.

^h Heb. 10. 21.

ⁱ Isa. 9. 6.

lasting Father, by many degrees is much more pleasant, comfortable, and acceptable to all those who thirst for his blessing.

This manner of Christs blessing, in that he bleisseth really and in very deede, declareth his prerogative and greatnesse above his Saints, for the Apostle saith ^m *without all contradiction the lesse is blessed of the greater.*

^m Heb. 7. 7.

Effects of
Christs
blessing.

2. Many and profitable are the effects of Christs blessing. He hath done, he doth, and will doe, great and good things for those whom hee bleisseth: for 1. Election to life: 2. Remission of sinnes: 3. Habitation in Gods house: 4. Fatherly correction and instruction: 5. True repentance: 6. Sanctification: 7. Spirituall ioy: 8. Sure trust and confidence: 9. Patience in affliction: 10. A good name and commendation: 11. Fruitfull off-spring and posteritie: 12. Protection and safetie: 13. Abundance and plentie: 14. The holy feare of God: 15. Contented life and happie death: Lastly eternall glory and happinesse; all these good things, and many more proceede from the blessing of the Lord Iesus. Who are blessed of him, they are thus beautified and enriched, as may appeare by cleere proofe of sacred Scripture. There is a blessing of election: *Blessed is he whom thou chusest and causest to come to thee, he shall be satisfied with the pleasure of the holy Temple:* a blessing of remission: *Blessed is he whose wickednesse is forgiven, and whose sinne is covered, on whom the Lord imputeth not iniquitie:* a blessing of habitation within the

ⁿ Psal. 65. 4.

ⁿ Psal. 32. 1.

- the Lords Tabernacle, ^p Blessed are they that dwell in Gods house, his waies are in their heart; their strength is in him, they will euer praise him: a blessing of correction and instruction, ^q Blessed is the man whom thou chastisest, O Lord, and teachest thy Law: a blessing of repentance, which is the first resurrection, ^r Blessed and holy is he that hath part in the first resurrection; for of such the second death hath no power; but they shall be the Priests of God and of Christ: blessing of sanctification, ^s Blessed is the man that keepeth iudgement, and doth iustice, that keepeth the Sabbath, and pollateth it not, and keepeth his hand from doing any euill: a blessing of spirituall ioy and consolation, ^t Blessed is the people that comreioyce in the Lord, they shall walke in the light of his countenance: a blessing of trust and confidence, ^u Blessed is the man that maketh the Lord his trust: a blessing of patience, ^x Blessed is the man that endureth temptation; for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him: a blessing of fame and renowne, ^a God blessed Abraham and made his name great: a blessing of an ample succession; ^b God blessing Abraham he did greatly multiply his seede as the Starres of the beauen, and as the sand which is vpon the Sea shore: a blessing of safetie and protection, ^c The Lord will blesse the righteous, and with fauour will compasse him as with a shield: a blessing of plentie and abundance, ^d The Lord blessed the house of Obed-Edom, and all that he had: a blessing of Gods feare; ^e Blessed is the man that feareth

feareth the Lord, and delighteth greatly in his commandments: a blessing of a peaceable death, ^f Blessed are the dead which die in the Lord; ^g and pretious in the sight of the Lord is the death of his Saints. ^h Blessed are the people whose God is the Lord, happy and blessed are they in their life, more happy and blessed at their death, most happy, after their resurrection; they receiue a blessing of glorie, and ⁱ inherite the kingdom prepared for them from the foundation of the world.

^l Surely when we find our selues thus blessed, we shall then be constrained to blesse our God in our hearts, to praise him with our mouths, and to honour him in our whole conuersation. *Prior in nobis est benedictio domini; et consequens, est ut benedicamus dominum;* saith the antient. The blessing of the Lord is first in vs, and it will follow, that we blesse the Lord: euery one of vs will say, ^k My soule praise thou the Lord, and all that is within me blesse his holy name, forget not all his benefits which forgiveth all thine iniquitie, and healeth all thine infirmities; which redeemeth thy life from the graue, and crowneth thee with mercy and compasison. ^l Praised or blessed be the Lord, which hath not put back my prayer, nor his mercies from me: ^m praised be the Lord, euen the God of my saluation, which loadeth me with benefits dayly; and with the Apostles, ⁿ Blessed be God, which according to his abundant mercy hath begotten vs againe into a liuely hope, by the resurrection of Iesus Christ from the dead to an in-

P p

heritance

^f Reu. 14. 13.^g Pl. 119. 16.^h Pl. 144. 15.ⁱ Mch. 25. 34.

August.

^k Pl. 103. 1.^l Pl. 66. 20.^m Pl. 68. 19.ⁿ 1. Pet. 3. 3.

° Eph. 1. 3.

heritance immortall and undefiled, that fadeth not, reserved in heauen for vs : and ° Blessed be God which hath blessed vs with all spirituall blessings in heauenly things.

p Exod. 10. 7

q Leu. 19. 11.

Whosoever hath gotten this blessing, as they will be most ready and willing to blesse God, so, they will altogether be loth and most unwilling to take the name of the Lord their God in vaine, or q to swear falsely thereby, defiling the holy name of their God.

r Zach. 5. 4.

s Eccl. 23. 11.

t Jer. 13. 10.

Roman. in.
annot. in.
Tertull.

He that vsually sweareth rashly and idly is not as yet blessed of God, for his continuall swearing betokeneth that *the curse of God shall lay siege vnto his house, vntill it haue consumed the timber and stones thereof. & a man that useth much swearing, shall be filled with wickednesse, and the plague shall neuer goe from his house, the Land mourneth and shaketh.* And if that memorable statute made by one of the Kings of France, had force and were obserued in this countrey, that all swearers should haue their mouths scared with burning irons, we should soone behold very many thus marked.

u P sal. 34. 1.

x 1. Cor. 10. 10.

August. sup
Ioban.

Again, whosoever is blessed of the Lord, they will be most desirous to blesse him perpetually : *u They will alway giue thanks to the Lord, his praise shall be in their mouth continually.* As they will abstaine from wrongs, swearing, so also they will abstaine from grudging : *x neither will they murmur as some of the carnall Jewes murmured and were destroyed of the destroyer. De re nulla magis, deum offendisse ille populus iudaicus dicitur, quam*

quam contra Deum murmurando. That people of the Iewes is said to haue offended God in nothing more, then in murmuring against him: and therefore ^a *when they became murmurers, it displeased the Lord; his wrath was kindled, and the fire of God burnt among them, and consumed the utmost part of the host.* The murmurers ^b who brought vile slander vpon the land, did die by a plague before the Lord: they were rebellious and murmured, ^c *wherefore the Lord sent fire Serpents among them, which stung the people so that they died.*

^a Num. 11. 1.^b Num. 14. 37^c Num. 21. 6.

How foolish and vaine are they, who in time of trouble and misery, murmur against the God of heauen, as though thereby they could do any euill vnto his holy Maiekie? Such murmuring rather augments, then asswageth their griefe and dolour. A man remaining in the ground of a very deepe and narrow pit, where is abouondance of filthie mire and small sharpe stones, by throwing the mire and stones at a mightie Prince, dwelling in a stately Pallace, adioyning thereto, could doe no harme to the Prince, but the stones and mire falling downe vpon himselfe, would wound him and defile him. So one, albeit compassed and borne downe with calamity, his murmuring against the Almighty, will be altogether vnprofitable for him, seeing God therewith is not harmed, but the murmurer himselfe is the more vexed and wounded; the filth and burden of his grudging returning back vpon his head, to defile and hurt him, with inestimable woe and detriment.

Simil.

But the practise of patient *Job* is very commendable, and worthy of imitation, who after great losse of his substance and children in his greivous aduersity, yet he *did not charge God foolishly but falling downe upon the ground, he worshipped saying.* ^d *Naked came I out of my mothers wombe and naked shall I returne thither; the Lord hath giuen, the Lord hath taken; blessed be the name of the Lord; therefore the Lord blessed his last daies more then the first, his goods are restored double vnto him, he saw his sonnes and his sons sonnes; euen foure generations.*

Who so are blessed, as they will abstaine from swearing and murmuring, so they will be most willing ^e *to blasse their neighbours and not to curse them,* according to the Apostles precept.

Thirdly, whom blesseth Christ: euen those who are marked with the foresaid true tokens of his blessing. Also he telleth vs, that they ^g *who mourne for their sinnes are blessed, they^h shall come weeping, and the Lord who is the Father of Israel, with mercie will bring them to himselfe againe, They that are mecke are blessed.* Now they are not to be esteemed weake, who can patiently endure God to be dishonoured, and sinne, openly with an high hand, committed. For this purpose the Ancient saith truly, *Beatus qui seueritatem & mansuetudinem tenet; ut altero disciplina seruetur, altero innocentia non opprimetur.* He is blessed who keepeth seueritie and meekenesse: that with the one discipline may be kept; and with the other, innocency may not be oppressed.

Christ

^d Ioh. 1. 21.

^e Iob 42. 12.

^f Rom. 12. 14.

Whom
Christ bles-
seth.

^g Math. 5. 4.

^h Ier. 31. 9.

ⁱ Math. 5. 5.

Ambrose.

Christ will blesse them, ^k who hunger now for righteousness, for they shall be filled: ^l blessed are the mercifull, for they shall obtaine mercy, ^m but where shall bee iudgement mercilesse, to him, that sheweth no mercy.

They are blessed ⁿ who are poore in heart, they shall ascend into the Mountaine of the Lord, and stand in his holy place, and they shall see God.

Blessed are the ^p peace-makers, that ^q follow peace with all men, and holinesse, without the which no man shall see the Lord: ^r Blessed are they who suffer persecution for righteousness sake, they haue no cause ^s to feare their feare, neither to be troubled nor afraid, but to sanctifie the Lord God in their hearts, ^t to let him be their feare and dread, who will bee as a Sanctuary vnto them. Christ will ^u saue his owne people, and blesse his inheritance, he will feede also and exalt them for ever.

Lastly, touching the vse of this doctrine. Seeing all our good, but principally all that we haue concerning our eternall well-fare, springs from the meere blessing of God, ^x the blessing of the Lord it maketh rich, and he doeth adde no sorrowes with it. Let vs not content our selues onely with earthly benefits, and Worldly gifts, which without Christ, will bee testimonies against vs, and ^a coales of fire to burne vs.

The men of this World, according to Saint Augustines iudgement, are unhappily happie; that is, in their wealth they are poore, in their health sicke, and in their felicitie they are accursed: ^b their table is a snare before them, and

^k Luke 6.21.^l Matth. 5.6. &

Matth. 5.7.

^m Iam. 2.13.ⁿ Matth. 5.6.^o Psal. 14.4.^p Matth. 5.9.^q Hebr. 12.14.^r Matth. 5.10.^s 1. Pet. 3.14.^t Isa. 8.13.^u Psal. 118.9.

vse.

^x Prou. 10.22^a Rom. 12.20.^b Psal. 69.22.

Gen. 49. 25.

their prosperitie will bee their ruine. But let vs desire most earnestly, that with Ioseph wee may be blessed, with heavenly blessing from above.

Josh. 15. 19.

After Achsah had gotten the South countrey from her father Caleb, shee asked also, saying; *giue mee a blessing, giue mee springs of water, and he gaue her the springs aboue and the springs beneath.*

1 Tim. 2. 17.

1 Tim. 1. 5.

After thou hast receiued temporall gifts from God, aske moreouer his spirituall, and heavenly blessing; which is that good giuing, and that perfect gift from aboue, comming downe from the Father of lights, & which giueth to all men liberallly, and reproveth no man that asketh in faith and humilitie: yea, let his blessing be so deare to thee, and so desired of thee, that thou bee most willing to wrefle for the same. Take hold of Christ by sure faith, and say with Iacob, *I will not let thee goe, except thou blesse me, I weepe and pray vnto him, vntill hee blesse thee, then thou shalt finde, that he will bee mindefull of thee, and that the blessings of the Lord, are the wages of the godly;* and that hee maketh thy prosperitie soone to flourish, and when hee *will powre thee out a blessing without measure,* then iustly thou mayest say, as the Apostie speaketh to another purpose, *Now I haue receiued all, and I haue plenty, seeing, I haue gotten the blessing of my Saujour.*

1 Gen. 32. 26

Hos. 12. 4.

1 Psal. 115. 12.

1 Eccle. 11. 12

1 Mal. 3. 10.

1 Phil. 4. 18.

1 Act. 3. 26.

Declare openly great thankfulnessse, to thy most louing and kinde God, *who n raised up his Sonne Iesus; and hath sent him to blesse thee, in turning*

turning thee from thine iniquities, and called thee who should bee an haire of blessing. & There fore praise the Lord, with thy whole heart and mouth, and blesse the Name of the Lord. Si vult benedicere Dominum, fac verbum, fac voluntatem eius. If thou desire to blesse the Lord, doe his Word, doe his Will.

If thou wouldest looke diligently to others who blessed God, their example might bee a prouocation, and an allure ment to thee, or thee, to doe the like dutie. Iesha said, Blessed bee the Lord, who hath deliuered his people out of the hand of Pharaoh, and from under the hands of the Egyptians. Deborah and Barak praised the Lord for their victory, because he had brought downe Iabin the King of Canaan. The whole multitude of the Disciples, did praise God, with a loud voyce; saying, Blessed bee the King that cometh in the Name of the Lord, peace in Heauen, and glory in the highest places. The seruant of Abraham said, Blessed bee the Lord God, who hath not withdrawn his mercie; and truest from my master; hee praised God, who prospered the marriage of Isaac with Rebecca.

Seeing those men had iust occasion to blesse God, even for his benefits bestowed vpon others; hast thou not (Christian reader,) greater reason to blesse thy God, for his mercies vouchsafed vpon thy owne selfe; and to say with Zacharias, Blessed bee the Lord God of Israel, because hee hath visited and redeemed his people; and hath raised up the horn of saluation in vs.

o 1. Pet. 3. 9.

p Eccle. 39. 35.

August.

. August.

Exod. 18. 10.

Judg. 5. 3.

Luke 19. 37.

Gen. 24. 27.

Gen. 24. 27.

Luke 1. 68.

and hath sent vs deliuerance from the hands of our enemies, and from all that hate vs, that hee would shew mercy towards vs, and remember his holy Couenant?

August.

To the end thou mayst obtaine this most ioyfull blessing, let the Spirit of Christ rule powerfully in thy heart. *Ibi non benedicatur, ubi non dominatur*: no blessing there, where Christ hath not the ruling and gouernment.

CHAP. XVII.

Christ giueth Himselfe, to bee our Husband.

* *Nazian.*
orat. 4. de
filio.

^a *Ephc. 5. 27.*

I^E^Y^E *Christ* in whom all things appeare full of mercie, and full of maruell, giueth Himselfe to bee a Husband to his Church; That hee might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should bee holy and without blame.

^b *Num. 13. 14*

As those men whom Moses sent to spie out the land of Canaan, had not sufficient strength, to carry of all the fruites which grew in that fertile land. But onely brought with them, ^b a branch with one cluster of Grapes, some of the Pomegranates, and of the Figges: So neither man, nor Angel is able exactly to declare, what are the manifold

manifold and wonderfull benefits, what exceeding good they receiue, who get Christ truly to be the Husband of their soules.

When a Prince giueth to his Fauourite, the cornes of a yeeres growing, vpon a large and fruitfull Countrey, hee bestoweth vpon him a benefit : but when the Prince frankly giueth the land it selfe in heritage, that is a greater, and more worthie benefit. All other gifts are like the Corne of one yeere ; Christ is the ground : who so hath gotten him, may say with *Dauid*, *c* *I haue a faire heritage.*

Simil.

Christ will marrie thee, *d* *unto himselfe for euer : yea he will marry thee vnto himselfe in righteousness, and in iudgement, and in mercie, and in compassion ; hee will euen marry thee vnto him in faithfulnessse, and thou shalt know thy Lord ; hee will then continually remember thee with the kindness of thy youth, and the loue of thy marriage ;* he will then giue to thee more precious Pearles, better raiment, and more worthie gifts, then was giuen to *d* *Rebecca, Isaacks* wife.

c *Psal. 16. 6.*

d *Hof. 2. 19.*

c *Iere. 2. 2.*

d *Gen. 24. 53.*

In handling of this matter, we will keepe this order. First, wee will speake of the preparation to the marriage. Secondly, of the marriage it selfe. Thirdly, of the duties of those who are married. Fourthly, of the consolations which redound to vs, by this happie marriage.

The order here obserued.

First, concerning our preparation. As all ciuill matters of any importance, require due preparation : no great warre-fare vndertaken, no state-ly building enterprised, no farre iourney be-

Preparation for spirituall matrimonie.

Simil.

Man pre-
pareth him
selfe.

^c 1. Sam. 15.

43.

^f Mat. 22. 12.

^g Gen 24. 58.

^h Ephes. 6. 18.

ⁱ Heb. 3. 14.

^k Reuel. 19. 7.

^l 2. Chr. 13. 14

^m 2. Chr. 19. 3

Pastours
prepare
people.

ⁿ 1. Cor. 3. 9.

^o 1. Cor. 4. 1.

^p Ephes. 6. 10.

^q 2. Cor. 11.

10.

gunne, no notable worke performed, no earthly marriage solemnized without preparation: So in spirituall matters, and especially in this heavenly marriage, preparation is requisite and necessary: 1. Christians prepare themselves: 2. Ministers trauell to prepare them: 3. Christ principally doeth this worke.

I. We should prepare our selues for our heavenly marriage. First, with true humilitie, and holy care like *Abigail*, humble, and *hastning for her marriage with Dauid*. Secondly, by putting on *a wedding garment*; otherwise wee shall be cast into vtter darkenesse. Thirdly, by forsaking our fathers house with *Rebecca*. Fourthly, by *praying alwayes, with all manner of prayer, and supplication in the spirit*, that wee may bee rightly prepared, *to be made partakers of Christ*: for his *wife will make her selfe readie*.

Rehoboam Salomons sonne, did *euill and foolishly*; for he prepared not his heart to seeke the Lord, to be his protectour, husband, and master; but happie *Iehoshaphat* did well and wisely, who prepared his heart to seeke God, exhorting his people to feare God, whom he worshipped.

II. The Ministers of Christ, *Gods labourers together with him, the disposers of his secrets, the Ambassadors of his glorious Gospel*, they presse also *to prepare the people for one husband, to present them as a pure virgine to Christ*.

Which thing they doe, by preaching sincerely, the true word of God, his vndoubted veritie, by deliuering doctrine containing the per-
son,

son, and office of Christ; *keeping backe nothing,* that is profitable for the people; *witnesing to all,* repentance towards God, and *false* towards our Lord Iesus Christ: and by refuting of erroneous and impious doctrine, as that first Martyr *Steuens*, so refuted the Libertines, and Cyrenians with whom hee disputed, *that they were not able to resist the wisdom, and the spirit by the which he spake; Thus did Apollos, who mightily confuted the Iewes publikely, with great vehemence, shewing by the Scriptures, that Iesus was the Christ.*

Acts 20. 20.

Acts 6. 10.

Acts 18. 18.

Thus did the Apostle Paul, *who confuted the Iewes, which dwelt at Damasous; confirming that Iesus was the Christ.* Also Peter, vehemently refuted false teachers, for telling that *they should perish through their owne corruption, and should receive the wages of unrighteousnesse,* to their damnation. Indeed Ministers of the holy Evangel, should labour earnestly, to bee like that Angel, which descended from heauen, at the time of Christs resurrection; hee did three things: First, *he rolled backe the stone from the doore of the Sepulchre:* Secondly, *for feare of him, Christs enemies were afraid:* Thirdly, they who loued Christ, were directed to Galile; where they might see him.

Acts 9. 12.

2 Pet. 2. 12.

Math. 28. 1.

So faithfull Pastours should presse and pray.
1. That the *stony hearts of their people,* may bee taken from them, that soft hearts of flesh may be giuen onto them, that they may prepare the way of the Lord, to walke in his Statutes, and keepe his

Ezek. 11. 19.

Luke 3. 4.

d Psal. 25. 7.

e Iere. 17. 13.

f Actes 2. 38.

g Phil. 1. 27.

h Luke 13. 3.

i Psal. 121. 2.

k Psal. 22. 9.

l 2 Cor. 1. 5.

m Rom. 8. 28.

n 1 Sam. 12. 23.

*Praetere
primus
quam indi-
cat abis vi-
am.*

*Praetere
primus
quam indi-
cat abis vi-
am.*

*indgements. 2. That all stubborne and vncor-
rigible sinners, who d transgresse without cause,
who e forsake the Lord, departing from him, may
bee ashamed and confounded. 3. That many
may be brought to Christ to be saued.*

III. Ministers doe prepare people by exhor-
ting them, with Peter f to repentance, and amend-
ment of life, instructing them in the way of god-
linesse, that g their conuersation may be as it be-
cometh the Gospel of Christ: 4. By reproofing
and threatning them, for their wicked wayes;
denouncing with Christ, h except they amend
their liues, that (as the vngodly) they shall all like-
wise perish. 5. By comforting them when they
are in trouble, telling them i that their helpe com-
meth from the Lord, which hath made the heauen
and the earth, that he will not forsake the work-
manship of his owne hands, whom k hee did
draw out of the wombe, and whose God he was from
their mothers belly; assuring them, that l as the
sufferings of Christ abound in them, so also their
consolations will abound through Christ; that m all
the wayes of the Lord, are mercy and truth, vnto all
such as keepe his Couenant; and that all things
worke together, for the best vnto them that loue
God. 6. By praying for their people, n with Sa-
muel, without ceasing. 7. By liuing a godly life
and conuersation; shewing the good and right
way, by their owne example, going before o-
thers in the course of godlinesse.

Thus the Ministers by doctrine, by refuting
of errors, by exhortation, reprehensions, consola-
tions,

lations, prayers, and by good example, doe tra-
uell to prepare people for this happie marriage :
wherefore they should be honoured, obeyed
*and had in singular love for their workes sake, who
are watching for our soules,* that they all may be
saued and ioyned inseparably with their Sauour.

Yet let vs remember, that neither the painefull
labours of most vigilant and faithfull Pastours,
neither the continuall care and endeaour of
people themselues, will be altogether sufficient
for their due preparation to this heavenly wed-
locke; but euen he *that made the earth by his
power, and prepared and established the world by
his wisdom, and hath stretched out the heauen by
his discretion,* he must principally do this work, &
make vs readie, for such a blessed matrimonie.

And albeit the *Pelagians* affirmed, that it is in
the power of man wholly to prepare himselfe to
receiue Christ and to doe according to Gods
Law, to fulfill the same, and so to liue here with-
out committing of any sinne: *Augustine* answ-
reth and refuteth them very iudiciously, shewing
that the *Pelagians* looke only to one thing in the
Scripture, when as they should looke to three
things; they looke to the commandement alone,
but they should consider: 1. The Commande-
ments: 2. The Reproofes: 3. Prayers. The
commandement sheweth, what men ought to
doe; the reproofe what sinne they haue commit-
ted, or what good is omitted: the Prayer in-
treateth for mercie, for strength and grace to liue
better afterward.

¶ 1. The. 5. 13.

¶ Heb 13. 17.

¶ 1er. 51. 15.

If they obieſt, then the law is giuen in vaine to man, if mans nature furniſh no ſtrength to obey the ſame.

Anſw. The Law is not in vaine; for it declar-eth to vs what God may require of vs. As an obligation or charges raiſed thereupon, ſheweth what ſumme, and how much mony we are indebted in, but giueth vs no ſtrength to ſatiſſie that debt: So the Law ſheweth vs what is our debt to God, but giueth vs no power to ſatiſſie that debt. Alſo *The Law is our Schoole-maſter to bring vs to Chriſt, that we might be made righteous by faith.*

^c Gal. 3. 24.

^c Ioh. 14. 2.

^u 1. Pet. 3. 7.

^x Eph. 2. 19.

^a Ier. 31. 31.

^b Eze. 20. 37.

Couenant
betwixt
Chriſt and
vs.

1. The par-
ties.

^c Pſal. 93. 1.

^d Pſal. 95. 3.

But our Maſter *who* ^c *prepareth a place for vs in his Fathers houſe*, he alſo prepareth vs for himſelfe, and for thoſe heauenly manſions, to be ^u *heires together of the grace of life, to be* ^x *citizens with the Saints, and of the houſhold of God.*

Chriſt prepareth vs for this matriage, ^a *by making a new couenant with vs; by putting his Law in our inward parts, and writing it in our hearts, and* ^b *by bringing vs into the bond of the couenant.*

We will briefly here remember: 1. Who are the parties: 2. The qualities of this couenant: 3. The cauſe thereof: 4. The confirmation of the ſame: 5. Of the moſt comfortable effects redounding to vs thereby.

As for the parties: Chriſt ^c *who is clothed with Maieſtie, and girded with power, whoſe throne is eſta bliſhed of old, himſelfe being from enerlaſting, our* ^d *Lord who is a great God and a great King above all Gods*, he, the very foundation and ground-
worke

worke of the couenant, ^c *Euen the Messenger of the couenant whom we desire, and ^e the couenant of the people to obtaine the inheritance;* He, euen the Lord of life and Prince of glorie, is most willingly content and desirous to make a couenant with poore and filthy man! ^g *Lord, what is man that thou regardest him? or the sonne of man that thou thinkest vpon him?* Man is like to vanitie, and his daies are like a shadow, that vanish, ^h *Thou knowest the vanitie of man and seest iniquitie, and him that hath no vnderstanding. Lord, what is man that thou art mindfull of him, or the sonne of man that thou visitest him!* and that it should please thee to make such a couenant with him!

2. Which is most sure and most profitable, ^k *God will keepe his mercie for him for euermore, and his couenant shall stand fast with him. That ^l couenant of peace, shall be an ^m everlasting couenant, not like the couenant of mortall and changeable man:* ⁿ *Benhadad King of Aram, did breake his couenant made with Baasha King of Israel:* But ^o *the Sunne that is a light to the day and the course of the Moone, and of the Starres, which are for a light to the night; These ordinances shall rather be broken, then the couenant made with the seede of Israel, which shall endure for euer. That is also most profitable: for if the Gibconites receiued a great benefite* ^p *By that league which Ioshua made with them, namely, ^q deliuerance from many enemies which made warre against them, who were destroyed with an exceeding great slaughter, till they were*

^c Mal. 3. 1.^f Isa. 49. 8.^g Psal. 144. 3.^h Iob. 11. 11.ⁱ Psal. 8. 4.Qualities
of the
couenant.^k Psal. 89. 18.^l Ezech. 37.

28.

^m Isa. 55. 8.ⁿ 1. Kings. 15. 20.^o Ier. 31. 35.^p Ios. 9. 15.^q Ios. 10.

* *Linus. l.*
45. & *Va-*
lerius &
aliq.

^r 1. King. 5.

12.

^r 1. Kin. 9. 27.

^r 1. King. 9. 1.

^u Luk. 1. 71.

^x Psal. 144. 2.

^a Mal. 1. 10.

^b Pro. 14. 23.

^c Dan. 12. 3.

Cause of
this coue-
nant.

^d Gen. 18. 27.

were consumed: and * if *Ptolemie Philometor* King of *Ægypt* was much helped; because he was the Romans confederate, (for so a dreadfull enimie *Antiochus Magnus* who had entred *Ægypt* with a puissant armie, was remoued, and that warre was brought to an end by *C. Popilius* the Roman Ambassadour). Also, if King *Salomon* was enriched by vertue of that ^r couenant which was betweene him and *Hiram King of Tyrus*, whose ^r seruants that were mariners and had knowledge of the sea, went with *Salomons* Nauy and seruants to *Ophir*. From whence they did fetch gold in great abundance; moreouer his country with stately buildings was beautified, and ^r that brought to him whatsoever he desired: shall not the couenant of Christ be much more steadable & comfortable for Christians? We by vertue thereof shall receiue: 1. Safetie: 2. Plentie: and 3. Beautie. Euen, ^u deliuerance from our enemies, and from the hands of all that hate vs; ^x for he is our goodnesse, our fortresse, our tower and deliuerer: plentie and a ^a blessing, without measure, ^b In all our labour their shall be abundance, beautie for our bodies; although the same be turned into dust and ashes, yet at the last day they shall be beautiful as the brightnesse of the firmament, and may ^c shine as the *Starres* for euer. Some other commodities of this couenant, shortly God-willing, shall be specified.

Thirdly, touching the cause thereof; It is not the dignitie and perfection of our nature; for we are but earth and slime, ^d dust and ashes, we may

may^e lay our hands upon our mouth, and confesse we are vile creatures. It is not for our merits or for our righteousness; wee haue profane hearts, ^f euill continually by nature, ^g polluted lippes, defiled hands: so that ^h there is none righteous, no not one, we haue all gone out of the way, and we are vnprofitable seruants. But his most tender mercies, his surpassing and vnspeakable kindnesse, and ^k his good pleasure which he had purposed in him, hath moued him to make such a couenant with vs: ^l Because from the beginning he hath chosen vs to saluation through sanctification of the Spirit and faith of truth, and ^m who shall lay any thing to the charge of Gods chosen, with whom he hath made this confederacie?

4. Concerning the confirmation thereof, because the corruption of our nature is well known to Christ.

By which it commeth to passe, that we giue lesse credence to him, then to lying men and to Satan, who is ⁿ a lyer and the father thereof: therefore our Sauour hauing a respect to our infirmities, he hath giuen to vs his word, euen he ^o who is called faithfull and true, hath giuen his word more ^p sure then the heauens, for it ^q endureth for euer, whereby we may be sufficiently confirmed and vndoubtedly assured of the certaintie of his couenant. Moreouer, he hath giuen to vs his holy Sacraments, which are Seales to strengthen vs in the same, and especially as by ^r his owne blood he hath obtained eternall redemption for vs, ^s putting away sinne by the sacrifice of himselfe: so

R r

through

^e Ioh. 39. 37.

^f Gen. 6. 5.

^g Isa. 6. 5.

^h Rom. 3. 10.

ⁱ Luk. 17. 10.

^k Eph. 1. 9.

^l 2. The. 2. 13.

^m Rom. 8. 33.

Confirmation of this couenant.

ⁿ Ioh. 8. 44.

^o Reu. 19. 11.

^p Mark 13. 31.

^q 1. Pet. 1. 35.

^r Heb. 9. 12.

^s Heb. 9. 26.

* Heb. 13. 20.

u 1. Pet. 1. 2.

x Heb. 12. 24.

*Linus.**Suid. Polid.**Verg. &**aliy.*

a Act. 10. 18.

Effects of
this couc-
nant.b 2. Chro. 20.
35.

c Math. 3. 17.

d 1. The. 5. 9.

e 1. The. 1. 10.

f Rom. 9. 21.

g Col. 1. 20.

through the blood of the euerlasting couenant, wee may be most certainly perswaded, that the league which he maketh with vs, will be for euer established, euen^u through the sprinkling of the blood of Iesus Christ, x that speaketh better things then that of Abel.

Indeede the Grecians, Romans, and Arabians desired their couenants made with men, to be ratified by the blood of beasts, by wine, and sundry other Ceremonies which at large are recorded in Histories. But Christians forsaking such fantasies should most willingly content themselves, with this most sure confirmation, which is purchased ^a *by the vertue and vigour of the blood of God, and the working of his Spirit.*

Lastly, many and comfortable are the effects of this couenant. When ^b *Iehoshaphat King of Iudah did ioyned himselfe with Ahaziah King of Israel who was giuen to doe euill, no profite nor commoditie followed to him thereupon, for his ships were broken, that they were not able to goe to Tarshish: But the matter is otherwaies, when we are ioyned with Christ Iesus, that coniunction wil neuer be for our hurt or detriment, but thereby we shall receiue great good and profite. Seeing God in Christ his ^c *beloued Sonne is well pleased, therefore he ^d hath not appointed vs vnto wrath, but to obtaine saluation, by the meanes of our Lord Iesus Christ, ^e which deliuereth vs from the wrath to come, so that we shall not be ^f vessels of wrath prepared to destruction.**

Moreouer, ^g *it pleased the Father, by Christ to reconcile*

reconcile all things unto himselfe, euen strangers and enemies hath he now reconciled unto himselfe, ^h not imputing our sinnes to vs. Furthermore, he will purge ⁱ and cleanse vs by the washing of water through the Word, yea he will ^k wash vs from our sinnes in his owne blood: also he will ^l cloth vs with broidered worke, and couer vs with fine linnen and silke, and decke vs with gold and ornaments, so that we shall become through his goodnesse very beautifull, through that beautie that God hath set upon vs.

^m That covenant betweene Jonathan and Dauid, redounded to the welfare of Dauid, who thereby was apparelled and armed, ⁿ aduertised, deliuered and comforted: ^o But we shall be better apparelled, more surely armed, euen with ^p the armour of light, more frequently aduertised, more powerfully deliuered, and more ioyfully comforted by the strength and power of the covenant, which Christ maketh with vs, who requirith on our part liuely and iustifying faith, ^q working by loue, which all men haue not, but only ^r Gods Elect who haue that knowledge of the truth which is according to godlinesse.

Now we are to consider in the next place of this happie marriage. Surely, by diligent meditation therof, my heart faileth within my breast, my tongue faultereth within my mouth, abundance of teares faileth from my eyes, all the powers of my soule are astonied, and all the members of my bodie are suspended from their owne functions. Almighty God, King of glorie, let it please thy Maiestie to tell thy poore

^h 2. Cor. 5. 19.ⁱ Eph. 5. 26.^k Reu. 1. 5.^l Ezech. 16.

Verf. 10. 11. 13.

^m 1. Sam. 18.

3.

ⁿ 1. Sam. 19. 3.^o 1. Sam. 30. 4.^p Rom. 13. 12.^q Gal. 5. 6.^r 2. Thes. 2. 13.

Of the
marriage
betweene
Christ and
the Church.

^f Gen. 29. 17.^e Ios. 15. 19.^u Ruth. 3. 11.^x 1. Sam. 18. 23.^a 1. Sā. 25. 33.^b Nah. 2. 10.^c Eze. 16. 7.^d Tit. 3. 3.^e Iob. 17. 14.^f Tit. 3. 3.^g Neh. 9. 16.

seruant, what saw thy wisdom and holinesse in vs, that moued thee to enter into such a societie with vs. Indeede *Jacob* had a respect to *Rachels* beaurtie, for shee ^f *was beautifull and faire*. *Othniel* had a respect to *Achlahs* riches, for shee obtained ^e *a South countrey and springs of water*. *Boaz* had a respect to the goodnesse of *Ruth*, for ^u *shee was a vertuous woman*. *Dauid* had a respect to *Michals* nobilitie, for shee ^x *was a Kings daughter*, and to *Abigails* wisdom and humilitie, who ^a *kept him from shedding of blood*. Every one of these men had some reasons for their marriage with such worthy personages: but Lord, thou sawest no cause in vs, which might allure thee to regard vs, no comelinesse or beaurtie, but deformitie by nature, ^b *All our faces gathering blacknesse*, no treasure nor riches but pouertie and nakednesse, *For c we were naked and bare*, no vertue nor goodnesse, but disloyaltie and wickednesse, for we ^d *were in time past, disobedient, deceiued, liuing in enuie and maliciousnesse*; no Gentry nor Nobilitie, but contempt and basenesse, ^e *corruption being our father, the worme being our mother and sister*, no wisdom nor humilitie, but pride and foolishnesse; for we who are ^f *vnwise*, ^g *haue behaued our selues proudly, and haue hardened our neckes, so that wee haue not harkned to Christs commandements*: Yet this hath beene the good pleasure of thee our blessed Sauour, to ioine thy selfe vnseparably with vs, and of thy pure bountie and grace without any of our desertings, to giue thy selfe vnto vs, that thou

thou mayst inrich vs with great and excellent benefits.

Let ^hthe heauens be astonied at this (not at mans vnkindnesse onely, but at the Lords kindnesse) let the holy Angels admire this, hauing ⁱtheir faces towards the true Propitiatorie, let all the world wonder at so rare goodnesse, let ^kall his seruants that doe his pleasure praise the Lord, for so rich mercy and great mystery. There are sundry sorts of mysteries recorded in the holy scriptures; as the ^lmysteries or secrets of the kingdome of heauen which are reueiled vnto Christs disciples, ^mthe mystery which was kept secret since the world began, namely the Gospel & preaching of Iesus Christ reueiled by himselfe and his Apostles; the ⁿmystery concerning the estate of people at Christs second comming; with some others: but there is mention made onely of two great mysteries, one in the personall coniunction of the natures in Christ ^owhich is God manifested in the flesh, a great mystery; another in the spirituall bond of the Church with her head Christ, ^pthey twaine shall be one flesh: This is also a great mystery, which may make the wisest to be rauished in the spirit with great loue and admiration.

In handling of this marriage, we will declare.
1. the necessitie thereof: 2. of the similitude betweene heauenly and ciuill marriage: 3. of the dissimilitude: 4. of some properties of our husband.

1. Concerning the necessitie thereof, if naturall or ciuill marriage (which is a lawfull societie or

^h Ier. 2. 12.

ⁱ Exo. 25. 20.

^k Psa. 103. 21.

^l Math. 13. 35.

^m Rom. 16. 25

ⁿ 1. Cor. 15. 5.

^o 1. Tim. 3. 16.

^p Eph. 5. 31.
Points to be intreated.

The necessity of marriage.

August.
Lib. de Virg
Be. mar.

9 Gen. 2. 18,

Ambrose.

*Plutar. in
Lacō.
Xenoph.
Hist. gra.
Lib. 4.*

1 Ioh. 13. 8.

1 Hof. 2. 3.

coniunction betweene man and woman, in the which with a like consent, the one ought himselfe to the other) be expedient and needfull, according to the saying of God himselfe: 9 *It is not good that the man should be himselfe alone,* and an ancient thus speaketh: *Qui sine uxore est quasi sine domo sit; Sicut enim vir publicis officiis, ita mulier domesticis ministeriis habitior habetur:* who wanteth a wife let him be as if he wanted an house; for like as a man is more able for publike affaires, so is the woman for household matters. Also the gentiles (especially the Lacedemonians, did so esteeme of marriage, that they noted with a marke of ignominy, those men who abhorred the same, and ordained that the honour and reuerence due to aged men, should be denyed to those, who did not augment the number of the Citizens in the estate of marriage. Wherefore, when *Dorcillidaes* a worthy and valiant Captaine, and profitable for the common-weale had reprobued a young man for that he did not rise and giue place to him (according to the custome of Sparta) Albeit he thus answered neither hast thou begotten any to giue place to me, yet that young man for such an answer to his elder and superiour, was neither challenged nor punished. But there is an absolute necessity of this spirituall marriage, without the which *wee shall haue no part with Christ*, no communion nor fellowship with him, and *we shall be stript naked and made as a wildernesse, like a dry land, flaine for thirst*: But by vertue thereof, we shall haue

haue vndoubted right and interest to Christ himselfe, to his benefits here, and to all the ioyes and pleasures of the kingdome of heauen for euer. Hee shall become our most plentifull *portion in the land of the living,* ^u *the gates of hell shall not overcome vs, nothing* ^x *shall be able to separate vs from the loue of God,* which is in Christ Iesus our Lord; who shall be to vs a most pleasant and profitable storehouse of all felicity and happinesse.

2. There is an agreement or similitude betweene Heauenly and ciuill marriage: 1. In that one and the same God is the ordainer of them both: Againe, for one spirituall end, for procreation and propagation naturally and spiritually, ^a *that children like the olive plants may be seene round about the table,* and ^b *that Zion may bring forth her children, that a nation may be borne at once. Who hath heard such a thing? who hath seene such a thing?*

3. There is a difference in this. In ciuill marriage, *The woman was appointed* ^c *to be an helpe for man,* euen an help of pietie, ^d *that some may be won to Christ by the pure conuersation of wives:*

2. An helpe of society to beare him company in his life; for it is not good that man who is a louing creature, desirous of friendship, and sociable, should be himselfe alone. ^e *Two are better then one: woe to him that is alone, for hee falleth, and there is not a second to lift him up:* 3. An helpe of gouernment of the family, ^f *To gouerne the house,* for a vertuous woman ^g *will doe good and*
not

^c Psal. 142.5.

^u Math 16.18.

^x Rom. 8.39.

^a Psal. 128.3.

^b Isa. 66.8.

^c Gen. 2.18.

^d 1. Pet. 3.1.

Aristotle Ethic.

cap. 12.

Arist. Ethic. cap. 1.

^e 12.

^e Eccl. 4.9.

^f 1. Tim. 5.

14.

^g Pro. 31.12.

not euill to her husband, shee will ouer-see the wayes of her household, and not eate the bread of idlenesse.

4. An helpe of his infirmitie, that hee may bee kept from his vncleannesse, and vnlawfull loue, that ^h he may auoide fornication.

^h 1. Cor. 7. 2.

But Christ who is God al-sufficient, hath no neede at all of the helpe of any man. If he were ⁱ hungrie he would not tell vs; for the World is his, and all that therein is.

ⁱ Psal. 50. 12.

4. Many are the good properties of this blessed husband, who of his owne accord, and good pleasure, hauing no neede, marrieth the Church to himselfe; such as strength, diligence, riches, beautie, wisedome, patience, constancie, and nobilitie. First, strength, stronger then *Samson*, ^k to deliuer the poore when bee crieth, and the needie that hath no helper. Secondly, diligence, and vigilancie; more diligent then *Jacob*, for ^l he will answere before we call, and will heare whiles we speake. Thirdly, hee is more rich then *Boaz*, for he is ^m rich in mercie, and ⁿ maketh rich, whom he pleaseth. Fourthly, he is ^o fairer then the children of men, grace is powred in his lippes; he is most mightie, to prosper with his worship and glory, ^p hee is white and yuddie, the chiefest of ienne thousand; hee is wholly dilectable, his head is fine Gold, his eyes like Doves, his cheekes as a bed of Spices, and as sweete Flowres, his lippes like Lillies, dropping downe pure Mirrhe; his mouth as sweete things, his countenance as Lebanon, excellent as the Ceders. Fifthly, wiser then *Salomon*, for he is ^q worthy to receiue power, riches, and wisedome, and honour,

^k Psal. 72. 12.

^l Isa. 65. 24.

^m Ephes. 2. 4.

ⁿ 1. Sam. 2. 7.

^o Psal. 45. 2.

^p Cant. 5. vers.

10, 11, 12, 16.

^q Reue. 5. 12.

honour, and glory. Sixtly, more patient then *Iob*, for he is ^a God of patience, and consolation, ^f who for a long time hath beene still, and refrained himselfe, ^e who hath not delt with vs after our sinnes, nor rewarded vs according to our iniquities. Seuenthy, our husband is more constant then *Ashuerosh*; his wife was diuorced from, and ^u not suffered to come before him; ^x Christ wil neuer write a letter of diuorcement against his beloved, ^a whom he will marry to himselfe for euer. Eightly, hee is most noble, that ^b blessed Prince, onely King of kings, and Lord of lords, who is the ^c sonne of Adam, and also the Sonne of God.

Yet notwithstanding, of so many & so good properties; he is well content, and consenteth to giue himselfe to be our husband, euen he who is *omni voluptate dulcior, omni luce clarior, omni honore sublimior*; more sweete then all pleasure, more bright then all light, more high then all honour, will accept of vs to bee his Spouse, and call vs to the participation, of all his treasures, and solemnize this happie marriage with vs, to the which God the Father giueth also his consent; ^d who so loueth the World, that hee hath giuen his onely begotten Sonne; that whosoever beleueth in him should not perish, but haue euerlasting life; ^e thanks therefore be vnto God, for his vnspeakeable gift.

Truely we our selues, haue more then reason, most willingly with all our hearts, to giue our consent and approbation to this marriage, and to embrace most louingly, and humbly this condition. ^f *Rebecca* readily consented to bee *Isaacs*

S f

wife;

^e Reuel. 15. 5.^f Isa. 42. 14.^e Psal. 103. 10.^u Est. 1. 19.^x Deut. 24. 3.^a Hol. 2. 19.^b 1. Tim. 6. 15^c Luke 3. 38.

August.
Confes. lib.
9. cap. 1.

^d Iohn 3. 16.^e 2. Cor. 9. 15^f Gen. 24. 58.

^s 1. Sam. 25.
42.

Duties of
an husband

^h Hof. 14. 5.

ⁱ Cant. 8. 2.

^k Job 33. 33.

^l Psal. 71. 17.

^m Luk. 22. 35.

ⁿ Deut. 8. 3.

^o Psal. 78. 15.

^p Isa. 48. 11.

^q Psal. 81. 16.

^r Mat. 17. 27.

^s Deut. 29. 5.

wife; so *Abigail* arose and hasted to be *Dauids* wife: shall not wee most ioyfully, consent to bee the Spouse of Iesus Christ, the King of all glory, the giuer of all felicitie?

Because hee most exactly performeth to his Church all the duties belonging to a good husband, which are seuen: 1. To loue vs: 2. To teach vs: 3. To furnish needfull things vnto vs: 4. To defend vs: 5. To beare with our infirmities: 6. To comfort vs in time of trouble: 7. Oftentimes to visite vs, and to dwell with vs.

First, Christ ^h will loue vs freely, and turne away his anger from vs. Secondly, when his Spouse ⁱ will bring him to her mothers house, then hee will teach her. If *Eliha* said to *Iob*, ^k heare mee, and I will teach thee wisdom; may not our husband rather say to vs; heare me, and I will teach yee wisdom? hee ^l who hath taught vs from our youth, euen vntill now; hee will also instruct vs vnto our old age, and gray head, neuer forsaking vs. Thirdly, he who suffered his Disciples, to ^m lacke nothing that was needfull for them; ⁿ who fed his people with Manna in the vnfruitfull Wildernesse; ^o who in that great and terrible desert, claue the Rockes, and gaue them drinke as out of the great deepes, yea, not onely ^p he caused the waters to gush out, and to flow from the Rocke for the thirstie, but also would haue ^q sufficed them with Hony out of the Rocke; who may make ^r fish to furnish money to his owne; who may cause, that the ^s cloathes of his seruants, and their shooes waxe not old, in the space of fourtie yeeres,

yeeres; who may make an infinite quantitie of wooll, so perfect as the most fine wooll, that the Sheepe beareth, to raine from heauen, like as at other times it vseth to snow; which hee did in the dayes of *Valentinianus* the first, (if it be true as *Saint Ierome* writeth,) who may command the *ʳ Ramens* (against their nature) *for to bring bread and flesh, euery daily*, for the sustenance of his beloued; *ʷ whose hand is neuer shortned*; whose loue is neuer changed; whose power is neuer diminished; whose treasure of mercie is neuer exhausted. Seeing our Sauour is *ˣ carefull for the foules of the ayre, that doe not sow, neither reape, nor carry into the barnes, that hee feedeth them*; and seeing hee regardeth the flowres and grasse of the field, that doe not labour neither spin, yet most beautifully hee cloatheth and arrayeth them; which are growing pleasantly one day, and on the morrow, are cast into the Ouen: are not his owne Saints better then they? Will hee not doe much more for them, who depend vpon his providence?

Fourthly, Christ will saue and defend his Spouse whom hee enricheth. If *ˆ Shamgar the sonne of Anath, which slew of the Philistines fixe hundreth men, with an Oxe goad, saued Israel*: shall not our Sauour destroy our enemies, and preferue his owne Church? Surely *ᵇ hee will keepe her as the apple of his eye, and hide her vnder the shadow of his wings, and ᶜ defend her in the shadow of his hand*: for he who is most louing, he is euer present with her, and also most powerfull.

See the Historie of the Roman Emperours Englished by *Traheron.*

ˣ 1. Kin. 17. 6.

ʷ Isa. 59. 1.

ˣ Mat. 6. 26.

ˆ Iudg. 3. 31.

ᵇ Psal. 17. 8.

ᶜ Isa. 51. 16.

^d 1. Sam. 30. 5
Curt. Insti.
Plutar.

^e Zach. 9. 15.

^f Isa. 42. 24.

^g Nab. 1. 3.

^h Psal. 103. 14

ⁱ Deut. 1. 31.

^k Isa. 63. 9.

^l Hof. 11. 3.

See *Tra-*
heron, in
the liues of
the Empe-
rours with
many o-
thers.

^m Hof. 2. 6.

Albeit, *Dauid* was not euer present with *Abi-*
gail, to saue her from the Amalekites, (for in his
absence, ^d *she was taken prisoner*,) and albeit, *Da-*
rius was not powerfull enough to saue his wife,
from the force of that great Conquerour; yet
Iesus Christ is alwayes present, and most power-
full, *he* ^e *who is the Lord of hostes*, shall defend his
owne Spouse, and preserue her continually.

Fiftly, *hee* ^f *who hath beene still*, and refrained
himselfe, who is slow to anger, albeit *hee* ^g *bee great*
in power, ^h *hee knoweth whereof wee bee made*,
who will beare his owne people, as a man doeth beare
his sonne, and *who will* ^k *carry them alwayes conti-*
nually, ^l *in his armes*, he will also beare with their
infirmities, and suffer the imperfections of his
owne beloued, *hee* will neuer cast her off, nor
giue her a bill of diuorcement. *Marcus Aurelius*
patiently endured the misbehauour, and vn-
dutifulnesse of his wife *Faustina*, who was (as
all writers affirme) very dishonest, and vnmeasu-
rably dissolute; he would not put her away, nor
diuorce himselfe from her; and for some reason
which he confesseth; because he receiued with
her the Romane Empire, that was the Dowry of
their Marriage: But what reason hath Iesus
Christ in our spirituall Matrimonie, so often to
suffer our infidelitie, and vnthankfulnesse, that
when as we intend to goe after other louers, yet
^m *he will stop our way with thornes*, and make a
bedge, that we shall not finde our pathes; and to in-
cline our hearts, to returne to our first husband.
This is for no good which *hee* receiueth of

vs;

vs; for wee of our selues are *n* contemptible, weake, filthy, and poore miserable wretches; but it proceedeth of his admirable goodnesse, and most tender compassions; *he will* *o* make vs members of his body, of his flesh, and of his bones, then nourish, cherish, and suffer vs, yea, hee will giue honour to vs, as vnto *p* the weaker vessels.

Sixtly, he will then comfort his owne Church. Shall *q* Boaz comfort Ruth? Shall *r* Elecanah comfort Hannah? Shall *s* Dauid comfort Bersheba? And shall not Christ rather minister ioy, and consolation to his owne Spouse? Now the same Iesus Christ our Lord, and our God, which hath *t* loued vs, and hath giuen vs euerlasting consolation, and good hope through grace alwayes, will comfort our hearts, and establish vs in euery word, and good worke: The consolations giuen by Christ, are not like those consolations, which the Ambassadors of Ilium or Troy, deliuered to Tiberius: these were vntimely and too late, long after the decease of his sonne; therfore iustly in his answere hee mocked them, saying; that hee was sorrowfull for their sakes, because they had lost a worthy Citizen, *Hector*.

While Christ is our comforter, hee is not like Iobs friends, who *u* all were miserable Comforters to him, but most truly he *x* will returne and comfort vs, and most sufficiently; for his *y* tender and sufficient mercies, according to his promise will comfort his owne seruants. *b* Reioyce, O Heauens, and bee ioyfull, O Earth, burst forth into praise, O Mountaines; for God hath comforted

n Ezech. 16. 6.*o* Ephes. 5. 30.*p* 1. Pet. 3. 7.*q* Ruth. 2. 13.*r* 1. Sam. 1. 8.*s* 2. Sam. 12.*t* 24.*t* 2. Thes. 2. 16

Petrarch.
lib. 4. Epist.
60. de reb.
fam.

u Iob 16. 2.*x* Psal. 71. 21.*y* Psal. 139. 76.*b* Isa. 49. 13.

his people, and will haue mercie vpon his afflicted.

Seauenthly, He will not only behold and visite vs; ^c *as the vineyard, that his owne right hand hath planted,* ^d *but also he will visite vs with his saluation, and* ^e *dwell in our hearts by faith.*

And if God ^f *blesed Potiphar the Egyptians house for Iosephs sake, who dwelt therein, will he not blesse that heart wherein Christ dwelleth? Now Christ dwelleth with his Spouse continually,* ^g *He will not faile her nor forsake her eternally:* ⁱ *if for a moment and a little season he hide his face from her, yet he will returne, and with euermore lasting mercy haue compassion on her, performing perfectly all the duties of a most durifull and kinde husband.*

But let vs with all diligence endeauour, faithfully to obserue and to doe the duties belonging to our selues, which are diuerse: 1. ^k *To submit our selues to our Lord,* ^l *humbling our selues vnder his mightie hand that he may exalt vs in due time:* 2. To ^m *forget our fathers house,* ⁿ *not to fashion our selues like vnto this world.* If for the loue of *Iacob, Rahel and Leah*, said, ^o *that they had no more portion nor inheritance in their father Labans house,* seeing hee did commit them as strangers: Should we not farre rather for the loue of Iesus, be ^p *as strangers and pilgrimes:* seeing ^q *we haue no continuing Citie,* thinke that we haue no sure portion nor heritage here in this world, whereof Satan is called (in respect of the reprobate) ^r *The Prince,* accounting vs strangers and

^c Psal. 80. 15.

^d Psal. 106. 4.

^e Eph 3. 17.

^f Gen. 39. 5.

^g Heb. 12. 5.

ⁱ Isa. 54. 8.

Duties of
Christ's
Spouse.

^k Col. 3. 18.

^l 1. Pet. 5. 6.

^m Psal. 45. 10.

ⁿ Rom. 12. 2.

^o Gen. 31. 12.

^p 1 Pet. 2. 11.

^q Heb. 13. 14.

^r Ioh. 14. 30.

and enemies: therefore for Christ sake we ought to be content to contemne and forsake this present world.

Themistocles the Athenian, desired to learne the art of obliuion, because he remembred those things which hee would not, and could not forget the things hee wished to forget: Christians also should wish to learne the art of obliuion, to forget the euill fashions of this euill world, and with the Apostle ¹ to forget that which is behind, and endeauour themselues vnto that which is before.

It is certaine, as the seruant of Christ Saint *Paul*, lamented for that hee did not the good thing hee would, *but that hee did the euill, which he would not*; so Christians remember the things, which they desire to forget, namely, sinne, and wrongs done to them, and with lamentation, forget many good instructions, which they would faine keepe in minde: and before they learne to remember, and practise their spirituall husbands lessons, they must first learne to forget the errours of sinne and Satan; ^u *in whom there is no truth, who is a lyar, and the father thereof.*

3. As the captiue woman whome an Israelite was of purpose to marry, behoued ^x *to put off the garment, that she was taken in, and remaine in her husbands house*; so the Spouse of Christ must cast off the filthy and vnhoneft garments of nature and be arrayed with pure ^a *fine linnen and shining, which is the righteousness of the Saints, ever remaining in her husbands house.*

4. When.

*Plutarch. in
gra. Apoth.
Cicero lib. 2.
de Orat.*

¹ Phil. 3. 13.

¹ Rom 7. 19.

^u Ioh 3. 14.

^x Deut 21. 13

^a Reu. 19. 8.

^b Gen. 24. 65.
^c 1. Pet. 3. 6.

Ouid.
Mittenda
est domino
(nunc pro-
perate puel-
la) Quam
primum no-
stra facta
Lucerna
manu.
^d Pro. 29. 23.
Dion. in
Tib.

^e 1. Pet. 1. 5.
^f 2. Cor. 2. 9.

Arist. 2.
Oecn.

^g Prou. 14. 10.

4. When we remaine in his house, we should behaue our selues reuerently in his presence, as ^b *Rebecca did before Isaac*, obeying and honouring him dutifully, as ^c *Sarah obeyed Abraham*, and called him *Lord or Master*; yea the Ethnick women, as *Lucretia*, so spake of their husbands, calling them *Lords*.

This obedient humility and humble obedience is most pleasant and acceptable to our most worthy and blessed husband, and of greatest force to win him and to obtaine his comfortable fauour: for according to the saying of wise *Salomon*, ^d *the humble in spirit shall receiue glory*: And no marueile, seeing they enioy him, who is the giuer of all glory. And as *Linia Aug. Casars* wife, being asked, by what meanes shee could so purchase the affection of her husband, as it were to subdue him, who subdued the whole world. Shee answers, that with great humilitie, and modesty, and because she did gladly those things, which shee knew was pleasant to him: shee did procure his fauour and affection. So to obtaine the loue of Christ, the best meanes which we can vse, is ^e *to decke our soules inwardly, in lowliness of minde*, and to ^f *be obedient to him in all things*, which he requireth of vs.

5. Christs Spouse should not receiue wicked strangers, contrary to his command, nor his enemies within his lodging: for (as that naturall Philosopher sheweth) no woman should doe so, ^g *The stranger should not meddle with his ioy*.

The holy Prophet accounted that to bee a great

great detriment, ^h *A reproach and shame to the Lords people, when strangers came into the Sanctuarie of the Lords House*: Is it not a greater hurt, and greater shame to the Spouse of Christ, if strangers shall enter into his tabernacle, into the heart which should be Christs dwelling place?

^h Ier. 7. 1.

When *David* receiued ⁱ *that stranger which came to him*, then hee sinned hainously against his God, and did great wrong to his neighbour. When any shall receiue a stranger, euen vile lust and sinfull affections within their hearts, then they doe commit great iniquitie against their husband, and sinne against their owne soules: Farre lesse should we admit our husbands enemies, and betray him, who so loueth vs. *Eriphile* was punished, and is blamed for betraying her husband *Amphiarans*: And *Helene* for her falshood and wickednesse against *Deiphobus*, was greatly abhorred: what vengeance and infamie deserue they, who receiue Christs enemy, by whose helpe ^k *they would crucifie againe to themselves, the Sonne of God, and make a mocke of him?* ^l *Tribulation and anguish shall be vpon their soules*, they shall be punished with euerlasting damnation.

^l 2. Sam. 12. 11.

Occurrent multa tibi.
Belides atque Eriphila lib. Saty. 6.
Petrar. Dial.
& 19.
Plutarch.
^k Heb. 6. 6.
^l Rom. 2. 9.

Now seeing that Dragon the diuell, who fighteth against Christ in his members, hath ^m *no place for him in the heauen*; neither let him haue any place in our hearts, that hee may remaine in them, we should neuer suffer him to get entry, or to make residence within our soules.

^m Rev. 12. 3.

6. Christs Spouse should know her husbands

T t

good

ⁿ Math. 26. 39.^o Luk 11. 1.^p Luk 2. 51.^q Math. 11. 29.^r 2. Pet. 3. 9.^s Gal. 5. 24.^t 1. Thes. 4. 3.^u Gen. 39. 7.^x Job 2. 9.^a Num. 21. 6.ⁱ Cor. 10. 5.^b Iud. 15. 6.^c Eze. 6. 9.

good conditions, his notable vertues, and endeavour to be indued with them, that she may practise them. Let vs follow him in pietie, ⁿ *in obeying God,* ^o *and praying to his Maiestie,* in his ^p *subiection to his parents* and superiours: Let vs learne of him ^q *humilitie and meekenesse,* long-suffering and patience, *who is patient towards vs,* and would *haue no man to perish,* but would *haue all men to come to repentance:* Let vs learne of our husband gentlenes, loue, and temperance, with many good qualities, whereby we may be assured that ^s *we are Christs,* when we haue crucified the flesh with *the affections and lusts.*

7. ^t *This is the will of God, euen our sanctification, that we may abstaine from fornication, that e. uery one of vs, should know to possesse his vessell in holinesse and honour,* we ought to behaue our selues honestly, and liue chastly, keeping faith and truth vnto him, labouring by all meanes possible to pleasure him, and to doe the rest of the duties belonging to our calling.

We should not be giuen to spirituall whooredome, ^u *as Potiphars wife was bent to adulterie;* neither should we despise our husband, as Michal despised Dauid in her heart, neither should we tempt our husband, as ^x *Jobs wife tempted him;* for those, ^a *who tempted Christ, were destroyed of Serpents,* neither should we forsake our husband, as Samsons wife did, wherefore shee ^b *was burnt with fire.* But we most louingly and constantly, should cleaue to our husband, keeping our hearts to him, who is greatly ^c *griued for the whoorish*

whoorish hearts of hypocrites, euer endeauouring to behaue our selues dutifully, as his faithfull Spouse, liuing honestly, ^d*abstaining from all appearance of euill*, carefully, let vs (I say againe) not be lasciuious and wanton like ^e*Potiphars wife*, neither troublesome nor tempting like ^f*Iobs wife*, nor yet proud and despising ^g*like Dauids wife*, neither changeable and vnconstant like *Samsons wife*, who for forsaking her owne husband ^h*was burnt with fire by her owne people*.

But let vs ⁱ *studie to shew our selues approued vnto our God and husband*, labouring by our chaste and honest behauour, by our modest and comely carriage, principally to please him, in whome his Father is well pleased, reioycing vnseparable to be conioyned with him, who is the giuer of all happinesse and saluation.

Fourthly, we may haue strong consolation, by this firme coniunction, and happie marriage, with our glorious husband, for first, hee will ^k *Sanctifie vs, and cleanse vs by the washing of water through the word, that he may make vs vnto himselfe a glorious Church, not hauing spot or wrinckle or any such thing, but that we should be holy, and without blame*: And by vertue of this coniunction or mysticall and spirituall vnion, Christ ^l *which knew no sinne*, hath receiued our sinnes with the punishment thereof, made his by application or imputation, also he receiued our afflictions with all the miseries of this life, which he accounted his owne, and therefore as it were, doth put vnder his shoulders to beare the burden of them.

^d 1. Theſ. 5. 22

^e Gen. 39. 7.

^f Iob. 2. 9.

^g 2. Sam. 6. 16

^h Iud. 15. 16.

ⁱ 2. Tim. 2. 15

Consolation proceeding from this marriage.

^k Eph. 5.

Verſe. 26. 27.

^l 2 Cor. 5. 21.

^m Luke. 23.
26.

ⁿ Ioh. 19. 17.

^o Gal. 1. 13.

^p Act. 9. 4.
*Theod. 5.
cap. 19.*

^q 1. Cor. 1. 30.

^r Psal. 65. 5.

^r Psal. 116. 12.
*Bernard. de
diligendo
Deo.*

As when ^m *Simon the Cyrenian* did beare Christs *materiall crosse*, euen then Christ himselfe did ⁿ *beare the heauiest part* thereof, vnto the place of execution: When *Paul* before his conuersion ^o *persecuted his Church extreemly and wasteth it*, Christ he accounted that iniury done to himselfe, ^p *saying, Saul, Saul, why persecuest thou me?* Good *Theodosius* the first, was very angry against the people of Antiochia, for some small indignity done to his Empresse, for ouerthrowing of the brasen Protraite of his beloued *Placilla*: Christ will be more iustly offended and surely auenged vpon those, who shall preſerue to doe any wrong or indignity to his best beloued Spouse; for he esteemeth all her miseries to be his owne refreshing, He in the meane season most louingly, and punishing her foes and her oppressors most rigorously.

Againe, when we are ioyned and vnited vnto him, ^q *he will be vnto vs wisdom Righteousnesse, Sanctification and Redemption*; he will be our portion, our pleasure, our protection, and ^r *the God of our consolation*, renewing vs according to his glorious image, giuing himselfe and all his benefits most freely vnto vs.

Hath not euery one of vs iust occasion, to say with *Dauid*, *what shall I render vnto the Lord for all his benefits towards me?* And with that Father, *Si totum me debeo pro me facto, quid addam iam pro me reſecto hoc modo? nec enim tam facile reſectus quam factus. In primo opere me mihi dedit, in secundo se et mihi dedit, meque mihi reddidit;*
datus

datus ergo et redditus me pro me debeo. Sed quid Domino pro se retribuam? Nam etsi me milites rependere possum, quid sumus ad Dominum meum?
 If I ought my selfe whole for my selfe being made, what shall I ad for my selfe renewed, and made againe in this manner: for I am not so easily renewed as made. In the first worke he gaue me to my selfe; In the second he gaue himselfe to me, and restored me to my selfe: being then giuen and restored; I owe my selfe for my selfe; and I am twice owing: But what shall I render to my Lord for himselfe: for albeit I might repay my selfe a thousand times, what am I in respect of my Lord?

Truly, his Spouse should *praise the Lord with her whole heart, and speake of all his marueilous, and mercifull workes, Shee may be glad and reioyce in him, singing praise to his name. Mordecai* (questionlesse) was ioyfull, *When Aſhuerus became an husband so* Ester: Mayest not thou bee more ioyfull, (when Iesus becommeth the husband of thy soule) when thou shalt finde grace and fauour in *his sight, when he shall see the crowne of the Kingdome vpon thy head, and bestow eternall felicitie vpon thee for euer?*

* Psal. 9. 1.

* Ester 2. 17.

CHAP. XVIII.

*Wee should desire Christ, and waite
for Him.*

THIS diligent remembrance and consideration of those things already delivered, may moue the attentue Reader: 1. To desire Christ earnestly, and to waite for him patiently: 2. To come to him speedily, and to follow him constantly: 3. To receiue him readily, and to entertaine him most ioyfully.

^a Cant. 7. 10.

^b Isa. 26. 8.

^c Iob 7. 2.

^d 2. Tim. 4. 8.

^e Psal. 42. 1.

^f Psal. 63. 1.

^g Gen. 31. 30.

The faithfull soule being fully assured ^a that shee is her beloueds, and that his disire is towards her, will be easily perswaded, yea louingly constrained, openly to protest, that ^b the desire of her soule is to his name and to the remembrance of him; Also to say, ^c As a seruant longeth for the shadow, and as a hireling looketh for the end of his worke, euen so shee longeth for her Sauour, looking for, and ^d loning his appearing. Also ^e as the heart braieth for the riuers of water, so her soule ^f panted after her God, her soule thirsteth for the liuing God, her flesh longeth greatly after him in a barren and dry land. If ^g Iacob longed greatly after his fathers house, should not we long earnestly after Iesus our elder brother, who is gone

gone ^h to prepare a place for vs in our heavenly Fathers house?

^h John 14.2.

If we shall call to minde : 1. His excellency : 2. Our necessity, we shall be soone induced to this dutie.

1. ⁱ *He is excellent in power and iudgement, and abundant in iustice ;* ^k *how excellent is his Name in all the world ?* Hee will bee ^l magnified, and sanctified, and knowne in the eyes of many nations, and be much desired of all who know his preciousnesse and perfection.

ⁱ Job 37.23

^k Psal.8.9.

^l Ezck.38.23.

Againe, wee haue very great neede of him : First, for our reconciliation : Secondly, for our good gouernment : Thirdly, for our instruction : Fourthly, for our health and wel-fare. Wherefore wee haue great cause to desire him.

Christ our high Priest for our reconciliation.

1. There is no reconciliation without Christ, because there is no reconciliation, where there is no remission, purgation, and remoouing of sinne, which maketh vs ^m *children of wrath, and enemies to God* : no remission without Christ, for ⁿ *through him forgiveness of sinnes is purchased*, and preached vnto vs, and ^o *without shedding of blood is no remission*, neither is this remission, ^p *by the blood of Goates, Calues, or of Bulles, but* ^q *by the blood of Christ*, whereby the Church is purchased, sinnes are remitted, the godly are purged, and eternall Redemption is obtained: So if wee desire reconciliation with our God, let vs thirst for Christ, ^r *who is our peace, and reconciliation*, and hath broken the stop of the partition wall, by whom we are wonderfully benefited.

^m Ephes.2.3.

ⁿ A.C.13.38.

^o Hebr.9.22.

^p Hebr.9.12.

^q A.C.20.28.

^r Ephes.2.14.

If

Sozin. lib.
7. cap. 23.

^f Heb. 7. 24.

^e Hebr. 8. 1.

^u 1. John 2. 1.

^x Rom. 8. 34.

If the people of Antiochia, was much benefited by the earnest trauels of their Bishop *Flavianus*, for thereby the wrath of the Emperour *Theodosius* the first was mitigated, their fault was pardoned, and their Citie preserved, and their Master reconciled: Are wee not more helped by the trauels, by the obedience, sufferings, death, and intercession of our LORD Iesus, ^f who hath an everlasting Priest-hood, being ^e such an high Priest, that sitteth at the right hand, of the throne of the Maiestie in the Heauens, ^u that is an Advocate with the Father, and ^x maketh request for vs; by whom we are truly reconciled with God, and surely preserved from euill?

^a Iudg. 17. 13.

Wee reade, that *Michah* a man of Mount Ephraim, was ioyfull and well content, when hee said; ^a Now I know that the Lord will be good vnto mee, seeing I haue a Leuite to my Priest: Wee may bee much more ioyfull, and farre better content; hauing Iesus to bee our high Priest: then wee may bee firmly perswaded, that God will be good vnto vs.

Christ our
King, for
our gouern-
ment.

^b Isa. 48. 17.

^c Isa. 49. 10.

^d Iere. 23. 5.

^e Matth. 21. 5.

^f 2. Cor. 11. 14.

^g Ephes. 6. 12.

2. Wee should desire him for our gouernment, ^b that hee may leade vs the way, which wee should goe: ^c he that hath compassion vpon vs, shall leade vs, and rule ouer vs. Now this is most certaine; that euery man must either haue Christ to be his King, ^d who shall execute Iudgement and Iustice in the Earth; who is ^e meeke and louing to him, or else Satan, who albeit, ^f hee be transformed into an Angel of light, yet hee is a ^g Prince of darkenesse, and spirituall wickednesse; who being worle

worse then ^h *Menelaus*, doth beare the stomacke of a cruell Tyrant, and the wrath of a wilde beast; and more craftie then that ⁱ foxe Herod, most intetiue and diligent, to ^k *deceiue and destroy*; seeing his name is *Appollyon*, euen destroying.

And surely Satan, may be iustly compared to *Nabis*, and to *Domitianus*. *Nabis* that Tyrant of Lacedemon, was a cruell Oppressour, and a greedie Extortioner vpon those that liued vnder him, and one that of his naturall condition smelt rankely, of a Lay-man; hee had a wife *Apega*, very fitly matched with him, as cunning as hee himselfe to exhaust the Subiects: His dexteritie was no greater in spoyling the men, then hers was in fleecing their wiues; whom shee would neuer suffer to bee at quiet, till shee had obtained their Iewels and best raiment: Her husband was well content with her fashions, caused an Image to bee made very like vnto her, and liuely representing her visage, and apparrelled it with such costly garments, as shee vsed to weare; but it was indeede, an engine seruing to torment men. Hereof hee made vse, when hee meant to triethe force of his Rethoricke; for calling vnto him some rich men, (of whose money he was desirous) he would bring him to the place, where this counterfeite *Apega* remained; and here he vsed all his art of perswasion, to get what hee desired, as it were by goodwill; yet he could not so speede, but was answered with excuses; at last, hee tooke the refructarie Denier by the hand, & told him that perhaps

^h 2. Mac. 4. 35.

ⁱ Luke 13. 32.

^k Reue. 13. 14.

^l Reue. 11. 11.

Sathan a
cruell Ty-
rant, like
Nabis.

Reade the
fift booke,
of the Hi-
storie of
the World.
chap. 4.
Sect. 10.

Polyb.

his wife *Apega* who sat neere by in a chaire, could perswade him more effectually: So he led him to the Image that rose vp, and opened her armes as it were for imbracement; those armes were full of sharpe yron nailes, the like whereof was also sticking in the breast, though hidden with her cloathes; and here-with shee grasped the poore wretch, to the pleasure of the cruell Tyrant, that laughed at his painefull death.

So Satan a mercilesse tyrant, & an infernal King, troubling and ^m *oppressing many*, endeaouering most carefully to take away from vs, that ⁿ *Gold which Christ gaue vnto vs*: I meane the graces of his Spirit, true faith ^o *beeing much more precious then gold*, repentance, feare and holy loue, also to bereaue vs of his blessed word, which is ^p *more to bee desired then much fine gold*. As *Antiochus* discharged the Iewes; ^q *The Booke of the Lords Testament*, vpon paine of death; So Satan forbids the Lords Law, to be fulfilled by his.

Antiochus his ^r *Tyranny was very sore vpon the people of Israel*, but Satans tyrannie is much more sore, grieuous, and miserable.

He vseth the helpe of the world also to this effect, which appearing louingly to embrace vs, will torment and annoy vs. Albeit the worke ^r *passeth away suddenly*, yet it waxeth grieuously, and destroyeth certainly, all of it is, ^t *vanitie and vexation of the spirit*. Christs ^u *souldier*, as hee should not entangle himselfe with the affaires of this life; neither should hee bee deceiued with the pleasures thereof, because ^x *the amitie of the world*

^m *Act. 10. 38.*

ⁿ *Reu. 3. 18.*

^o *1. Pet. 1. 7.*

^p *Psal. 19. 10.*

^q *1. Mich. 1. 60.*

^r *1. Mich. 1. 67.*

^r *1. Ioh. 2. 17.*

^t *Ecc. 1. 14.*

^u *2. Tim. 2. 4.*

^x *1. am. 4. 4.*

world is the inimicitie of God, and so the woe and miserie of man.

And as *Domitianus* the twelfth Romane Emperour, was a craftie dissembler; for some of those whom he purposed to put to death vpon the next day, hee entertained ouernight in his chamber, and shewed them many fauours with a cheerefull countenance: So the diuell is a most craftie deceiuer; His vassals whom he appeareth to entertaine most kindly, those he intendeth to ouerthrow most cruelly.

The *aduersaries of Iudah*, were false and fained when they pretended friendship, and offered their assistance to *Zorubbabel*, saying, *a Wee will build with you*; they had a purpose in the meane time to hinder the building: So Satan when with *b Cain* hee *speakes most friendly*, hee seeketh occasion to destroy most suddenly that soule with whome hee is familiar: 1. Wee should be then most wearie and sorrowfull to remaine slaues vnder the tyrannie of such an oppressour and deceiuer: We should thirst to be gouerned by Christ, who is most louing and liberall, and our blessed Sauour: Let vs not *c refuse the waters of Shiloah, that run softly*, least the waters of the riuer, great and mightie, come vp to the necke and ouerflowe vs: let vs not refuse Christ to be our King, a iust and *e meeke King*, least we be subiect to an vnrighteous and mercilesse tyrant, euen Satan, whom we shall be compelled to *f curse in the end, fretting our selues being hungrie and grieved*, but wee should earnestly

The Diuell
dissembling
like *Domitian*.

See *Traheron* in the
life of *Domitian*.

a Ezra 4. 2.

b Gen. 4. 8.

c Isa. 8. 6.

d Zach. 9. 9.

e Math. 23. 5.

f Isa. 8. 21.

2. Tim. 4. 18.

h Ioh. 3. 2.

i Psal. 86. 11.

k Ioh. 2. 27.

Plutarch. in
vita Alex.
Mag.

l Ezech. 8. 18.

m Psal. 94. 13.

wish and long for our Sauour, who will gouerne vs here, and surely *g* *prefexue* vnto his beauenly Kingdome.

3. He is also to be desired for our instruction, seeing *h* *Hee is that Teacher come from God*, who *i* *will teach vs his way*, that we may walke in his truth, knitting our hearts to him that we may feare his name, we shall *k* *receiue from him that anoynting which is true and not lying*, which will teach vs of all things, so that we shall abide in him.

If that Conquerour *Alexander*, did hazard his owne person, and put his lite in great perill, for the desire and affection he had to his Instructor *Lyfimachus*; Because in his expedition against the Arabians, the in-dwellers of the mount *Antilibanus*, when they were constrained to forsake their horse and to walke on foote, albeit the armie had passed farre before, albeit darke-nesse and the enemye approached, yet he could not susteine to learne his Pedagogue *Lifimachus*, heauie through age, and wearie through trauell, but in the extreame cold and danger, constantly he remained with him, aduenturing himselfe wonderfully with a matchlesse resolution for his teachers foode and preseruacion: with what feruent desire, and burning affection should a Christian be inflamed with, towards Iesus Christ, who is of much more *l* *vnderstanding* then *Sherobia* was, whom *Ezra* acknowledged to be brought to him by the good hand of God. *m* *The man is blessed whom he teacheth in his Law*, every one should resolve to endure all trauels, and to goe through

through all perils for their vnfaigned affection and desire towards him.

4. *In vaine shall a man vse many medicines,* without the helpe of our great Physitian Iesus: for he *shall haue no health without his assistance,* for he alone will *giue health and amendment,* he will *cure him and giue vnto him the abundance of peace and truth,* his words are life vnto those that finde them, and health vnto all their flesh.

Thus our heavenly Physitian is most to be desired and wished for our health and preteruation, *neither hearbe nor plaister healeth vs,* but we are cured by his mercie and word, which helpeth and cureth all things.

That Macedonian trusted much in the fidelitie and skill of his Physitian, *Philippus Acarnanus;* for he dranke out that potion that he gaue him, although his Fauourite *Parmenio* by letter aduertised him that his Physitian was corrupted by *Darius,* and was minded to kill him: but we haue much more reason to depend vpon our great Physitian, *who is true and faithfull,* most louing and liberall: they shall neuer be ashamed nor confounded who shall beleeeue in him.

Oh if euery Christian were of that holy disposition with the Prophet *Dauid* thus protesting, *Mine heart breaketh for the desire of thy iudgements,* that his soule might languish for the desire of Christ, of his precepts, of his Documents and Medicaments, who is our King, Doctor, and Physitian. As the cleere light of the shining sunne will soone (as it were) extinguish the light

^o Ier. 46. 11.

^o Ier. 33. 6.

^p Prou. 4. 22.

^q Wild. 16. 12.

Plutarch, in vit. Alex. & Curtius.

^r Reu. 19. 11.

^s Psa. 119. 10.

Simil.

^c 1. Pet. 2. 11.

^u Tit. 3. 3.

^x Gal 5. 16.

^a Lam. 10. 19.

Vir desideriorum.

^b Psal. 20. 4.

The order that here is obserued.

The hurt of those which a-waite not on Christ.

^c Isa. 30. 5.

^d 1. King. 18. 29.

of a small candle; So our holy and happy desire towards the Lord Iesus, would speedily either banish or subdue all the fleshly and filthy desires of our corrupt nature; then we would ^c *abstaine from fleshly Lusts or desires which fight against the soule; then we would not ^u be seruing the lusts & the worldly pleasures of the world, then we would ^x walk in the spirit, and not fulfill the lusts or desires of the flesh.* But desiring Christ, we should with Daniel be ^a *greatly beloved, desired and accepted; God would ^b grant vs according to our hearts, and fulfill our purposes and desires.* Moreover, who desireth Christ will awaite for him; we will shew: 1. what euill commeth to those who wait not for Christ: 2. some impediments hindering vs from waiting: 3. wherefore we should waite: 3. how and in what manner we should doe the same: 5. and shew some examples of happy men who were blessed waiters vpon God. First, there commeth great euil and vnspeakable calamity to all those who will not waite for the Lord Iesus: 1. they wil be disappointed of their expectation: 2. they will be punished with finall destruction. The Iewes which expected helpe of Pharaoh, and the Egyptians, were disappointed, and in the end ^c *ashamed of that people, that could not profit them, nor doe them good, but became a shame and a reproch vnto them.* These idolatrous Priests waited long, ^d *and cryed loud to that Idol Baal; but because there was neither voice, nor one to answer, nor any that regarded, therefore they were frustrated; as they who waited not vpon*

on

on Christ shall be at last disappointed, of their most pleasant desires.

Againe, who so waiteth not vpon Christ, he waiteth vpon some lying vanity, and who so doeth, *e hee forsaketh his owne mercie*, and consequently falleth into endlesse misery. If *Saul* received hurt, for that he did not waite vpon the Prophet *Samuel*, *† his kingdome did not continue*, but he with his posterity perished: Doe they not more foolishly, and shall they not bee plagued more greiuously, who will not be content to waite vpon Iesus the Prince of prophets, *‡ they shall not continue in honour*, but shall be like the beasts that die, and worse then beasts, they shall die the second death eternally. Then *† trust ye not in a friend, neither put your confidence in a counsellor: keepe the doores of thy mouth from her that lyeth in thy bosome*. Therefore (say thou with the Prophet): *I will looke vnto the Lord, I will wait for God my Saviour, my good God will heare me*, and helpe me, and blesse me perpetually.

Secondly, as Marriners are carefull to know dangerous and hid rockes in the sea, that they may auoide them; so Christians ought to know what impediments doe stay them from waiting, to the end they may strue against the same. These are principally: 1. Secure sleeping in sin: 2. Negligence or slouthfulnesse: 3. Intemperancy: 4. Worldly cares: 5. Impatiency: 6. Distrust: 7. sinfull pleasures.

1. These *whom the Lord hath covered with a spirit*

• Ionas. 3. 8.

† 1. Sam. 13. 14

‡ Psal. 49. 12.

h Micah. 7. 5. 7

Some impediments which stay men from waiting vpon Christ. Slumber Spiritually.

† Isa. 29. 10.

^k 1. Sam. 26.
15.

Sloth-
fulness.

^l Prou. 19. 15.

^m Jer. 48. 10.

Intempe-
rancie.

ⁿ Math. 24.

49.

^o 1. Pet. 2. 12.

World-
lines.

^p Math. 22.

5. & Luk. 14.
16.

^q Luk. 10. 41.

^r Math. 6. 24.

Worldly
cares, what
they are.

Sutton. &
Trabron.

Spirit of slumber, cannot attend vpon their Saviour. While ^k Abner was sleeping naturally, hee could not waite well vpon his earthly Master: While one is sleeping spiritually and securely he cannot waite vpon his heavenly Master.

2. *1 Sloathfulness that causeth to fall sleepe, causeth owne ^m to doe the worke of God negligently, and stayeth him from that duty.*

3. *The ⁿ euill seruant eating and drinking with the drunken, ^o as a brutt beast led with sensuality, walking after the flesh in the lust of uncleannesse counting it pleasure, to liue deliciously for a season, cannot diligently waite vpon his Master, but he shall perish through his owne corruption.*

4. *As worldly businesse and earthly cares detained many from the ^p wedding and great supper of the King, one going to his Farme, and another about his Merchandize, so the same stayeth innumerable people from giuing of their attendance vnto Christ: they ^q take care and are troubled about many things, neglecting and omitting that one thing that is needfull, euen the good part which shall not be taken away from them. ^r No man (saith our Saviour) can serue two Master; euer disagreeing, God and Mammon.*

But let vs remember, that the things of this world, in respect of heavenly happinesse, they are trifles, neuer contenting, vanities, deceiuing, burdening, oppressing, thornes-renting, filthines, defiling, winds-shaking, blasting and scaring, and snares intrapping.

We thinke that *Domitianus*, *Titus* his brother and

and successor in the Empire, was foolish and ridiculous in this point, for that euery day and houre he would goe to some chamber or secret place, and there busie himselfe to catch flies, of no price; which hee afterwards filed vp, vpon a long sharpe needle, forgetting the more weightie affaires of his Empire.

Those are more foolish and ridiculous, *who despising the riches of Christs bountifulnesse, and neglecting so great saluation, as is freely offered,* doe not waite vpon their Redeemer; and yet will weary, and fashion themselues to catch flies, or gather earthly trifles, which will neuer content, nor fully satisfie their soules; which at length they will finde (as the Preacher pronounceth of them) to bee *vanitie of vanities*, to beguile and deceiue them.

When men in ouer burdened Ships, are in danger of drowning, *x they will cast their wares into the Sea, to lighten their Ships, and to saue their liues;* Yea for the preservation of a momentany and miserable life, they will cast out with their owne hands, *a the tackling of the Ship, and their Wheate into the Sea:* and shall wee not cast away from vs, all burdens ouer-loading vs, to saue our soules, least they drowne in the Sea of Hell? And for the keeping of a most happie and durable life, shall wee not forsake things superfluous and vnnecessarie, *b noisome and foolish lusts*, weightie burdens, *which drowne men in perdition, and destruction.*

These are like *c thornes renting, piercing, and*
X x *pricking,*

c Rom. 2. 4.

c Heb. 2. 3.

u Eccle. 1. 2.

x Iona. 1. 5.

a Actes 27. 19, 38.

b .1 Tim. 6. 9.

c Mat. 23. 22.

^dPro.6.28.

pricking, the wretched, who are bent vpon them, with care, paine, griefe, and continuall molestation. As ^d*pitch*, or other filthinesse taken in the bosome, defileth the same; so worldly cares, entertained in the heart, they pollute the same. As the cold East winde, withereth, blasteth, shaketh, and scattereth Hearbes, Cornes, Trees, and good seede: So the troubles of this life, they wither, shake, and disperse the flowers, the fruite, and the seed of grace and godlinesse. They are as snares, entrapping and destroying, hindring vs most strongly, from our diligent and carefull attendance, and waiting.

Impati-
encie.

^ePro.14.27.

Distrust.

^fHeb.10.38.^g2.Kin.6.33.

Sinfull
pleasures.

^hLuke 16.25.

*Antonius in
melit.*

5. Impatiencie also bringeth that hurt to vs: for an vnpatient man, ^e*hastie to anger, he committeth folly*; he cannot performe his dutie.

6. So doeth distrust; the distrustfull man, ^f*with-draweth himselfe from the Lord, and the Lords soule shall haue no pleasure in him*. Let none of vs bee so vnpatient, or misbeleeuing, as to say; ^g*behold this euill commeth of the Lord, should I attend on the Lord any longer?*

Thou who art of purpose to waite vpon Christ, bee most diligent to eschew the alluring pleasures of sinne: ^h*For Diues, who receiued his pleasures in his life-time, hee was grievously tormented in Hell*. As a Fisher catcheth fish with an angle; so doeth the Diuell catch men by filthy pleasure, detaining them from Christs seruice and attendance.

Thirdly, there are many motives, which may vrge the performance of this ducie, Christes goodnesse,

goodnesse, thy owne blessednesse, the commandement giuen in the Scripture, and that thou mayest attaine to perseuerance in righteousness: Christ who is good and gracious, he will waite for thy good, *euen that hee may haue mercie, and compassion vpon thee*: Reason therefore requi-
 reth thee to waite vpon him, thus resoluing; *as the eyes of a seruant, looke vnto the hand of his Master; and as the eyes of a maiden, vnto the hand of her Mistresse; so that thy eyes shall waite vpon the Lord thy God, untill hee haue mercie vpon thee.*

Who-euer had knowledge of *Socrates*, what manner of man hee was (saith *Xenophon*) those who were giuen to vertue and honestie among them, with a perpetuall desire, did wish for him, waiting on him, as most profitable to instruct them in knowledge and liuing: Wilt not thou who art graced with the excellent knowledge of thy Sauour, endued with that heavenly, and sauing light of him, the Prince of Prophets, *1 mightie in deed and word before God and all the people*, wish for him, and waite vpon him, *by the knowledge of whom, grace and peace,* ^m *will bee multiplied vnto thee, who according to his godly power, will giue vnto thee all things that pertaine to life and godlinesse, and who hath called thee to vertue and glory?*

2. Thy owne blessednesse, may allure thee to this attendance: For ⁿ *blessed are all they* (saith the Prophet) *that waite for him, they shall not bee ashamed, nor confounded that waite for him:*

X x 2

Who

Reasons
wherefore
we should
waite.

¹ Isa. 30. 18.

² Psal. 133. 2.

Xenophon.
lib. 4. me-
mora, &
Theat.
Zuing.

¹ Luke 24. 19.

^m 2. Pet. 1. 3.

ⁿ Isa. 30. 18.

^o Isa. 49. 23.

^p Luk. 23. 5.

^q Hab. 2. 3.

^r Dan. 12. 12.

Val. Max.
lib. 7.

^r Psal. 27. 14.

^r Psal. 37. 34.

^u Zeph. 3. 8.

^x Isa. 40. 31.

^a Reu. 2. 10.

The man-
ner how we
should
waite wil-
lingly.

^b Iob 28. 23.

^c Isa. 9. 6.

^d Act. 14. 17.

who doth the same may assuredly with *Ioseph* of *Arimathea* waite for the kingdome of God, and I may speake so thereof, as the Prophet speaketh of the vision, *Though it tarry, waite; for it shall surely come, and shall not stay.* Again I affirme, *Blessed is he that waiteth;* more happie and blessed is he then *Q. Metellus*, then *Gyges*; remembered and admired for their momentany felicitie.

3. We haue sundry commandements: *Waite on the Lord, be strong, and he shall comfort thy heart* and strengthen the same: Again, *Waite thou on the Lord, keepe his way, and he shall exalt thee, that thou shalt inherite the land.* *Therefore waite yee vpon mee (saith the Lord); surely then I will turne to my people a pure language, that they may call vpon the name of the Lord, to serue him with one consent.*

4. *They that waite vpon the Lord, shall renue their strength, they shall lift vp their wings as the Eagles: they shall runne and not be wearie, they shall walke and not faint: they shall obtaine the rare gift of perseuerance, euen to be holy and a faithfull vnto the death, and Christ will giue them the crowne of life.* Fourthly, touching the manner: We should waite willingly, diligently, in readinesse, patiently, and constantly.

I. Let vs waite for Christ willingly and gladly. If *b men waited for Iob*, for instruction and counsell, as for the raine; should not we waite so vpon Christ for better instruction, and wiser counsell, whose name, *Is Wonderfull, Counseller the mightie God*, who doth euer *d good, giuing vs raine*

raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnesse? e Much people of the Iewes hard Christ gladly; all Christians should waite for him and heare him willingly.

e Mark. 12. 37.

Diligently.

f Luk. 1. 3.

anproue.

Quod est

exquisita &

perfecta di-

ligentia.

s Ioh. 3. 3.

II. As the Euangelist Saint Luke, most ^e Accurately searched all things, concerning Christ, to write them; so let vs most diligently, desire Christ to waite on him. ^g A great multitude of sicke folke waited for the moouing of the water of the poole of Bethesda, that they might be healed of their diseases; doubtlesse they did this attentiuely: so wee when wee waite on Christ our Physitian to be cured, let vs doe the same with diligence and carefulnesse. If (as Salomon saith) ^h a man that is diligent in his businesse, shall stand before Kings, and not before the base sort: Shall not a painefull and industrious man in the Lords seruice, diligently attending his vocation, and waiting on his Master, shall he not remaine before him, who is the King of Kings; when as in the meane time, the slouthfull and ⁱ foolish shall not stand in Gods sight, ^k nor sinners in the assembly of the righteous?

h Prou. 12.

29.

i Psal 5. 5.

k Psal. 1. 5.

III. The Israelites were in readinesse for their departure from Ægypt when they did eate the Passeouer; the houre of their deliuerance from that thraldome approached: and ^l thus did they eate it, their loynes girded, their shooes on their feete, their stauies in their hand, they did eate in hast, expecting their owne safetie, and the appointed time for their iourney: After the same manner let vs Christians waite for our Sauour,

In readi-

nesse.

l Exod. 12. 11.

m 1. Pet. 1. 13.

n Eph. 6. 15.

o Plal. 23. 4.

P Isa. 52. 7.

q A.C. 17. 11.

r Luk. 12. 35.

Verse 26, 27.

r A.C. 10. 24.

Verse 33.

r Luk. 12. 40.

Patiently.

u lam. 5. 7.

u Isa. 53. 12.

m *Girding up the loynes of our minde, u having our feete shod with the preparation of the Gospel of peace, taking o Gods rod and his staffe to comfort vs, euer waiting for him, who p declareth good tydings, and publisheth peace and saluation, saying vnto Zion, Thy God reigneth: For this purpose let vs with the noble Men of Berca q receiue his word with all readinesse, and search the Scripture with great earnestnesse, that (according to our Masters direction) r our loynes may be girded about, and our lights burning, and we our selues like vnto men that waite for their Master, when he will returne from the wedding, that when he commeth and knocketh, wee may open vnto him immediately. Blessed are those seruants, whom the Lord, when he commeth, shall finde waking and waiting.*

Cornelius that Captaine of the Italian band, A deuout man and one that feared God, r waited for Peter, and his company: this he did with preparation and readinesse as present before God, to heare all things which were to be spoken by his seruant: Let vs in like sort expect the comming of Christ, as he commandeth, r and be prepared both for his first comming in grace, and for his second comming in glory, for he will come at an houre when we thinke not.

4. We should doe this duety patiently. u *The husband man hath long patience while he is waiting for the fruis of the earth, vntill he receiue the former and the later raine: the true Christian ought to haue longer patience while he is waiting for Iesus, vntill he receiue him r who did beare the sinne*

sinne of many, and prayed for trespassers. And seeing^a it is not for vs to know the times and seasons, which God hath put in his owne power; albeit Christ came not when we wished, neither at the first to refresh vs to our contentment with his most gracious presence, yet assuredly he wil come in his time, and giue good things to those that waite for him,^b in due season. ^cWeeping may abide at euening, but ioy commeth to them in the morning: Euery one therefore may be well heartened to waite for Christ ^dpatiently, for ^ehee shall not labour in vaine, neither shall he be disappointed of his expectation; and although waiting and expectation be grievous and vnpleasant; *vix vltimum vite adium expectatione molestius*, scarcely is there any yrkesomenesse of our life time, more troublesome then expectation: yet the vndoubted certaintie of his speedie comming, may encourage and vphold vs in this difficultie; for neither, death, danger, nor enemy, can hinder him from helping of vs in our necessitie.

The Emperour *Augustus*, with *Linia* and all *Rome*, waited for his Sonne in law *Victorius Drusus* with great and earnest expectation; intertaining his death hindred his wished returne, frustrating themselues of their hoped ioy and delectation; with the like euent, they waited for their beloued *Marcellus*; and the Romanes for that valiant and illustrious *Germanicus*; who neuer did come to them: But Iesus Christ, whose most happie and euer continuing life, is not subiect to death, whose power

^a Act. 1. 7.

^b Psal. 145. 15.

^c Psal. 30. 5.

^d Psal. 37. 7.

^e Isa. 65. 23.

Petr. Dial. expectatum.

Drusum inexpectata mori abstulit.

f 2. Pet. 3. 9.

g Heb. 4. 16.

h Act. 7. 55.

i Luk. 1. 31.

k Heb. 9. 24.

l 2. Joh. 2. 1.

The example of the godly, may be a motive to vs.

m Gen. 49.

n Job 14. 14.

o Psal. 40. 1.

p Psal. 69. 3.

q Psal. 119.

174.

power is infinite, whose wise proceeding and long-suffering is not to be counted ^f slackness, should patiently be expected, who will undoubtedly giue mercie and ^g grace to his owne to helpe in time of neede.

5. He is to be looked for most constantly. As the first Martyr S. *Stemen*, ^h looked stedfastly into heauen; so Christians stedfastly shold look for Christ, for his assistance and comfort from heauen. The people of the Iewes ⁱ waited for their Priest *Zacharias*, while the incense was burning upon the holy Altar: this they did constantly, albeit they meruailed that he taried so long in the Temple: Now seeing Iesus Christ ^k is not entred into the holy places, which are paternes of the true Sanctuary, but is entred into heauen to appeare in the sight of God for vs to be our high Priest and ^l Advocate with the Father, to make request for vs and intercession, who shall appeare the second time for our saluation, if we shall constantly and dutifully looke for him.

Lastly, the examples of the Saints and secret ones may be an inducement for vs to this dutie. *Jacob* in his infirmity a little before his death said, ^m O Lord, I haue waited for thy saluation. *Iob* in time of his extremitie, said, ⁿ All the dayes of mine appointed time will I waite, till my changing shall come; thou shalt call me, and I shall answer thee; thou louest the worke of thine one hands. The Royal Prophet said, ^o I waited patiently; for the Lord, hee inclined vnto me, and heard my cry: and in another place, I am weary of crying: my throate is dry: mine eyes faile, whiles I waite for my

my God. Again, *q I have longed for thy saluation, O Lord, and thy law is my delight.* That Euangelicall Prophet said, *r I will waite vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him: againe s In that day shall men say, loe, this is our God, we haue waited for him, he will saue vs, this is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.* The Church of Christ, and the faithfull flocke saith, *t O Lord haue mercy vpon vs, wee haue waited for thee, be thou, which wast their arme in the morning our helpe also in time of trouble. u It is good therefore (as the Prophet Ieremiah speaketh) both to trust and waite for the saluation of the Lord: for as x godly Simeon waited for Christ the consolation of Israel; he receined him, he tooke him in his armes, and immediatly praised God: so let vs waite for him, and he will come for our saluation.* If all *a the people of the Jewes waited for Christ, in the dayes of humilitie: shall not Christians now waite for him, remaining in glory? If Ioseph of Arimathea a wise counsellor, a good man and a iust, b waited for the kingdome of God; should not all Christs seruants encreasing in vertue and godlinesse, waite for him, the onely giuer and way to that kingdome; and with him they may assuredly waite c for adoption euen the redemption of their body, they may d waite for the hope of righteousnesse through faith; euen e for that blessed hope of glory: most comfortable they may f looke for the mercy of our Lord Iesus Christ, vnto eternall life and blessednesse.*

q Psal. 119.
174.

r Isa. 8. 17.

s Isa. 25. 9.

t Isa. 32. 2.

u Lam. 3. 26.

x Luk. 2. 25.

a Luk. 8. 40.

b Luk. 23. 51.

c Rom. 8. 23.

d Gal. 3. 5.

e Tit. 2. 13.

f Iud. 21.

CHAP. XIX.

Wee should come to Christ, and follow after Him.

Order in
this point
obserued.

Some cau-
ses where-
fore wee
must come
to our Sa-
niour.

Christ lo-
ueth vs.

VVH O euer desireth Christ earnestly the (bitternesse of sanctified affliction in this earth will also helpe to worke this desire): who euer waiteth for Christ diligently, will be soone perswaded for to come to Christ speedily, and follow after him most willingly. In handling of this duety, this order shall be obserued: 1. To shew some causes wherefore we should come: 2. Who doth come: 3. From what he cometh: 4. The manner of comming: 5. The way whereby he must come: 6. His guide in the way: 7. Some impediments staying our comming: Lastly their profit who come.

First, there are some causes in Christ, and some in our selues, which may both allure vs and enforce vs to come to him: 1. Christs loue and affection: 2. His comming to vs, and his visitation: 3. His calling and inuitation, offering to vs abundant kindnesse: 4. Our wretched and forlorne estate, vnlesse we come: 5. The example of others who haue gone before vs.

I. Because of Christs exceeding great loue (appea-

(appearing both in suffering for vs, and giuing good things vnto vs. ⁸ *The iust suffereth for the sins of the vniust, and He was put to death concerning the flesh, that he might bring vs to God, and he hath loued vs, and hath giuen himselfe for vs to be an offering and sacrifice of a sweete smelling sauour to God*) wee may bee glad therefore to come to him, who is so fauourable to vs: which we shall doe very readily, if we shall loue him as becommeth vs. *Non in superficiali sed in medullis cordis diligendus est*: He is to be loued, not superficially in outward appearance onely, but inwardly in the secret of the heart.

LI. Because he hath come to vs. *Venit vniuersitatis creator et Dominus, venit ad homines, venit propter homines, venit Homo*. The creator & Lord of the whole vniuersity hath come, hath come to men, he hath come for men, he hath come being man. *Benignissimus saluator et medicus animarum descendit ab altitudine sua*: Our most bountifull Sauour and the Phisitian of our soules hath come downe from his highnesse, from glory, from heauen; our most louing and learned teacher ⁱ *hath come from God*; ^k *he made himselfe of no reputation*, & tooke on him the forme of a seruant, he humbled and abased himselfe, he ^l *came mecke and lowly*, ^m *not to call the righteous but the sinners to repentance*: He did ⁿ *come not to destroy mens liues*, but to saue them; ^o *the desire of all nations did come to fill his house, and the hearts of his owne with glory*; he did come (saith the Antient) that he might restore to the former dignity, his

⁸ 1. Pet. 3. 18.

^h Eph. 5. 2.

August.
Christ hath come to vs.

Bernard.
Serm. 3. de aduent. domini.

Bernard.
Serm. 1. de aduent. domini.

ⁱ 1. Ioh. 3. 2.

^k Phil. 2. 7.

^l Math. 20. 21.

^m Math. 9. 13.

ⁿ Luk. 9. 56.

^o Hag. 2. 8.

Origins.

*In Pri. Gen.
Ambr. sup.
Luc.*

*Bernard.
super. Cant.*

¶ Isa. 63. 15.

¶ Math. 10.

23.

¶ Math. 20.

28.

¶ Ioh. 14. 3.

¶ I. Ioh. 3. 2.

¶ Rcu. 1. 6.

¶ Rcu. 22. 5.

¶ Gal. 4. 4.

¶ Tit. 2. 11.

¶ Lam. 3. 22.

¶ Luk. 19. 44.

owne image defaced in man by Sathans craft. He the righteous did come to vs sinners, that of sinners he might make vs righteous; the godly came to the vngodly, the humble came to the proud; that may make vs godly and humble, faith an other father: he doeth come to correct vs when we sinne, to helpe vs; when we are weake to strengthen vs; when we are doubting, to defend vs; when we are fighting, to reward vs with a crowne of immortality: he did come *from the dwelling place of his holinesse to this earth, he became the sonne of man to serue and not to be serued, so suffer and to giue his life for the ransome of many, to the end he may bring vs from this earth to the heavenly Mansions, that where he is there we may be also, being the sonnes of God, Kings and Priests vnto his Father to reigne with him for ever more in his blessed kingdome: Vs nos miseret summus se miscuit imis;* Our Sauour hath come to vs & visited vs in mercy three manner of waies: 1. by his incarnation being *mada of a woman*, taking our nature, but not our corruption: 2. By the preaching of the Euangels *the grace of God, that bringeth saluation* hath appeared and taught vs, that we should deny vngodly lusts: 3. He commeth and visiteth vs daily by giuing benefits vnto vs, *his compassions faile not, they are renewed euery morning.* As the estate of Ierusalem was lamentable and doubtfull, *because shee knew not the time of her visitation;* so shall the estate of the slouthfull and negligent be, who are ignorant of that gracious season: but the godly

godly may say with *Iob*. *Lord thou hast giuen me life and grace, and thy visitation hath preserved my spirit.* Seeing this, Christ commeth and visiteth vs, by good reason wee ought to come to him.

• Iob 10. 12.

3. Because also he calleth and inuiteth vs. That inuitation which *Dauid* made to *Barzillai* was very kinde and louing; *come ouer with me, and I will feede thee with me in Ierusalem:* but *Barzillai* made some reasonable excuse, in respect of his age and imbecility, *that he was then foure score yeere old, and could not discerne betweene good and euill; he had no taste in his food, nor pleasure in musicke, he was loath to be any more a burthen vnto King Dauid.* Yet the inuitation of Christ is much more kinde and louing; he calleth vpon vs to come to him; offering to nourish vs not onely with earthly and corruptible foode, but also with heauenty and incorruptible nourishment euer, *with that meate that endureth vnto life euerlasting:* he desireth vs to come not to earthly, but to, *helestial Ierusalem, to the Citie of the liuing God; and to the company of innumerable Angels.*

Christ in-
uiteth vs.

*• 2. Sam. 19.
33.*

• Ioh. 6. 27.

• Heb. 12. 22.

IIII. Neither can one alleadge any reason of refusal: for by his helpe who calleth vpon vs, *enterprises are established, the weak are strengthened, the youth of men like Eagles is renewed,* and so all iust excuse may bee easily remooued.

• 1. Sam. 2.

3. 4.

• Psal. 103. 5.

V. But this shall be very profitable for vs; That we trauell with diligence to learne rightly,

to discern betweene the invitation of our Saviour, and the invitation of our aduersarie, who will not euer set vpon vs with open force like a cruell Lyon roaring, but at sometimes also with secret craft like a flie Serpent, seducing; inuiting vs in a false friendly forme to come to him for our destruction, when as hee pretendeth our well-fare and saluation.

As that blasphemous and railing *Rabshakeh*, by appearance seemed to haue spoken fauourably to the people of Ierusalem, saying; ¹ *Make appointments with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne fig-tree, and drinke euery man of the water of his owne well;* yet his intention was to draw them from this lawfull and good King, to carry them from their native and fertile countrey, and to bring them to miserable slauerie, bondage, and pouertie vnder the tyrannie of a wrongfull vsurper: So the diuell by the worlds allurements offereth friendly, and inuiteth (as one would thinke) courteously, but his purpose is to deceiue, and to destroy eternally.

Like as that rauenous and crafty beast, * *Hyena* will counterfeit the voice of a man, and learne his name, and then call vpon him for to deuour him, as also will imitate mans vomiting to draw thither dogges to be catched: So Satan, albeit a most malicious enimie, he will dissemble subtilly a friends voice, that he may catch man, that he may torment him for euer.

Notwithstanding, the aduised and circum-spect

¹ 2. King. 18.
31.

* *Plin. nat.*
hist. lib. 8.
cap. 30.
Arist. de
hist. ani.
lib. 8. cap. 5.

spect Christian knowing his hatred, should re-
 fuse him, inuiting cruelly with *Goliath*, crying;
(^m Come to me, and I will giue thy flesh vnto the
fowles of the heauen, and to the beasts of the field;
 come to me to be concionated continually. And
 knowing his deceit should also refuse him inui-
 ting guilfully: *" Come, let vs take our fill of loue,*
let vs take our pleasure in dalliance: who yeeldeth
 to his entisings, is as an Oxe that goeth to the
 slaughter, & as a foole to the stocks for punish-
 ment: but let vs harken & yeelde vnto the louing
 inuitation of our Saviour offering rich mercy, &
 exhibiting tender kindnes, whose calling is cuer
 for our profite, and emolument. Sometimes he
 calleth vpon vs for our instruction, *" Come chil-*
dren, hearken vnto me, I will teach you the feare of
the Lord: sometimes for our recreation, *p The*
flowers appeare in the earth, the time of singing of
birds is come, and the voice of the Turtle is heard in
our land, the figge-tree hath brought forth her
young figges, and the vines with their small grapes,
cast a sauour; arise my Loue, my faire one, and
come thy way: sometimes he calleth vpon vs for
 our nourishment, *" Come, buy wine and milke*
without siluer and without money: sometimes for
 our preferment, as it was an honour to the holy
 Euahgelist Saint *Iohn*, when the Angel said,
" Come, I will shew thee the Bride the Lambs wife, so
 it will be greater honour to the true Christian,
 when Christ saith, Come to be my Spouse:
 this honourable and comfortable inuitation
 should allure vs to yeeld willingly thereunto.

one word
side
m 1. Sam. 17.
 44.

p Prou. 7. 18.

o Psal. 34. 11.

p Cant. 2. 11,

12. 1. 1. 1.

q Isa. 55. 1.

r Reu. 21. 9.

They are
miserable
that come
not.

^c Hof. 9. 12.

^c Ecclef. 1. 14.

^u Gen. 29. 19.

^x 1. Pet. 4. 3.

^a Iud. 18.

The exam-
ple of the
godly.

^h Heb. 12. 1.

Who come
to Christ.

^c Pſal. 65. 4.

^d Ioh. 6. 37.

4. The condition of the wicked who come not to Christ, is very miserable; for by not coming they depart from him, and they forsake him, they shall be forsaken and desolate, hee will depart from them, *and woe to them when hee departeth from them*; for then seeing they enter not in at the right gate, to come to Christ; *as fooles they walke in darkenesse, then they walke according to the stubburnnesse of their owne hearts, adding drunkennesse to thirst*; *x then they will walke after vanitie, and become vaine, then they shall walke in lusts and wantonnesse, in glustonic and drunkennesse, and in abominable idolatries, after the ungodly Gentiles, and after their ungodly lusts and concupiscences, vntill they be drowned in filthinesse, and endlesse damnation.*

5. The example of the faithfull, who haue gone before vs; should inuite vs also to goe to Christ; *h Seeing wee are compassed with so great a cloud of witnesses*; let vs runne with patience, the race that is set before vs, looking and comming to Iesus the authour, and finisher of our faith; for all the godly, from the beginning of the World, who haue beene adorned with true faith and obedience, they haue gone to Christ before vs.

Secondly, we will declare briefly, who doth come to Christ: First, that person whom hee chuseth; *c Blessed is he whom thou chusest, and causest to come to thee*: Secondly, hee whom the Father giueth; *d All that the Father giueth me, (saith our Sauour) shall come to mee, and him*
that

that commeth to me, I cast not away : Thirdly, who are weary and laden, hauing a sence, and a feeling of their heauie burden, Christ calleth on them, promising to ease them : Fourthly, whom the Father draweth : Fifthly, his owne faithfull seruants, his Disciples and children shall come from farre, to be nourished and instructed. Seeing then without Gods election, his donation, his attractiue operation, without the feeling of thy burden, and his loue and compassion, none can come to him ; let vs intreate our God to loue vs, to chuse vs, to giue vs his onely Soane, to grant life and light to vs, so that wee may addresse our selues to our Redeemer ; praying with his owne Spouse, ^h Draw mee, and wee will runne after thee.

Thirdly, if wee haue a purpose to come to Christ, wee must leaue and forsake the World, Sinne, Satan, and our carnall pleasures.

1. Wee must come from the World, which is a matter of much difficultie ; for then our enemy will shew vs the Kingdomes, ⁱ *and the glory thereof* ; yet if wee looke narrowly thereto, wee shall subscribe vnto the saying of the Antient, *Mundus ecce nutat & labitur, & ruina sui, non tam senectute rerum, quam sine testatur.* Behold the World is tottering and failing, and doeth witnesse the decay thereof, not so much by the old age of things, as by the end ; therein is the ^k *lust of the flesh, the lust of the eyes, and pride of life.*

A man would willingly remooue, and flee our

Z z

^e Mat. 11. 28.

^f Iohn 6. 44.

^g Isa. 6. 4.

^h Cant. 1. 3.

From what they come.

From the World.

ⁱ Mat. 4. 8.

Cyprian. lib. de moral.

^k Iohn 2. 16.

of

Simil.^l Iudg. 18. 10.^m Iohn 14. 2.ⁿ Reue. 3. 21.^o Mat. 23. 27.^p Luke 9. 60.^q Iud. 13.^r Ioh. 10. 21.

of a ruinous, and rotten house : A Christian should more gladly remooue, in his heart, affections and determinations, from this rotten and ruinous World. As a noble and wealthy personage, hath no pleasure nor contentment, to remaine long within a coole trench vnder the earth, for there is narrownesse, filthinesse, darkenesse, and danger, that place is not ample, but straight ; not cleane, but defiling ; there is little but darkenesse and perill : So a Christian should haue small ioy or contentment, to remaine long in this earth. If the children of *Dan*, esteemed that place where they dwelt to bee too little for them, and resolved to leaue it, and to goe to *Laiish*, *a very good land, and a large Countrey, a place which doeth lacke nothing* : The children of God, should also bee weary of this earth, which is not spacious ; but as a point in respect of the Heauens, and resolute to goe speedily to Heauen, a most large Kingdome, ^m *where are many dwelling places* ; Christ reigneth, who will grant to the godly, ⁿ *that they may sit with him in his throne*, to be blessed for euer.

And seeing this World, may bee compared to a painted Sepulchre, or ^o *whited Tombe, appearing beautifull outward, but is within full of all filthinesse*, where the ^p dead burie the dead, and where there are many men, like ^q *corrupt trees without fruitte, twice dead, and plucked up by the rootes* : what delight or pleasure may an honest heart haue to remaine therein, which iustly may bee called ^r *the land of darkenesse, and shadow of death, darke,*

darke, as darkenesse is selfe, where there is no order, but danger, the light being there as darkenesse?

2. Let vs ^reschew euill and depart from sinne, which is as a fearefull inundation, and a dangerous deluge of water, ouerflowing suddenly, and destroying violently. *Gravis quidem est, a quarum inundatio in omni tempore, gravis audientibus, grauior videntibus, consuetantibus grauiissima: sed omnium profecto est grauiissima inundatio illa, qua non campi, non prata, non vici urbesque, non regiones eliminuntur atque euertuntur, sed homines ipsi, animaue ipsorum: est enim hac peccati inundatio, multo periculosior quam illa, &c.* Indeed an inundation of waters is grieuous at all times, grieuous to the hearers, more grieuous to the seers, most of all grieuous to those who strue and fight there-with: but truely the most grieuous of all, is that deluge, by which not Fieldes, not Medowes, not Villages and Townes, not Countries are washed away and destroyed, but Men themselves and their soules; for this inundation of sinne, is much more dangerous, then that other. Now if we should loue sinne with all our affection, and not leaue the same in our purpose and resolution, then ^r the Lord will power his wrath upon vs like water, whereby we shall be overwhelmed and destroyed.

3. We must forsake Satan ^u who sinneth from the beginning, who is vncessantly labouring, to deceiue the people, which are in the foure quarters of the earth; ^a who deceiued Achab King of Israel to his destruction, and endeououring to bring men

From sinne
^r Psal. 34. 14.

*Fancise.
Iunius. in
epistol. ad
ordines.
Zelandus
vbi de pecc.
primo.*

^r Hos. 5. 10.

From Sa-
than.
^u 1. Iohn 3. 8.
^a 1. Kin. 22. 39

^b 1. Tim. 3. 7.

^b *to rebuke, and to his snare, to his dungeon, to their damnation. That prison in the house of Iehonathan the Scribe was fearefull, and filthy, and dolorous; wherefore the Prophet Ieremiah, made this earnest petition to Zedekiah, saying,*
^c *heare me now I pray thee, O my Lord the King, let my prayer bee accepted before thee, that thou cause mee not to returne, to the house of Iehonathan, lest I die there.* If that wise man was loath to goe to that prison, and gladly did come out of the same; the prudent Christian will bee more glad, to goe out of the Diuels danger, and bee more loath to returne thither againe.

^d Reu. 3. 14.^e Mat. 23. 10.^f Rom. 8. 29.^g Isa. 62. 11.^h Iohn. 15. 15ⁱ Iere. 23. 5.

*Chrys. hom.
Genes.*

Alas, what madnesse doeth possesse the mindes of most men, who will not in heart fully yeeld, to renounce and forsake a seducer, a mercilesse stranger, a cruell tormentor, a maliciousemie, and an vniust Tyrant, to the end they may come to Christ, *who is* ^d *Amen, the faithfull and true witnesse,* ^e *our onely Doctour,* our most pittifull, and powerfull brother, ^f *the first borne among many brethren,* our most comfortable ^g *Sauour,* whose wages is with him, our most trustie friend, calling vs, ^h *not seruants, but friends,* reuealing his Fathers counsell vnto vs, our owne most ⁱ *righteous King, who shall reigne, and prosper, and shall execute iudgements, and Iustice vpon the earth;* who will teach vs, and bee beneficiall vnto vs, saue our selues, and destroy our enemies.

Lastly, let vs bee wearie of sinfull pleasures, and refraine from filthy delights, which may be compared to the Anglers baite, that hath an hooke

hooke hid vnder it, wherewith the foolish fishes are caught and killed: and as a ship full of water, that cannot bee emptied incontinent, is drowned; so a man, when he exposeth himselfe to drunkennesse, to his corrupt pleasures and wantonnesse, hee goeth to decay; hee drowneth his reason, and destroyeth his soule; for surely, *those who are led with sensuality, shall receive the wages of unrighteousness*, who receive their portion and pleasure, in sinning. *With Dives* here in this earth, they shall receive paine and torments in hell for ever: but let vs depart from our voluptuousnesse, and draw neere to our Lord Iesus.

Fourthly, touching the manner of our coming. 1. Let vs come in our mindes, and in our affections, 2. Let vs come timely, and speedily. 3. Let vs come in holy beautie, and honestie. 4. Let vs come in faith. 5. In humilitie and reuerence. 6. Let vs come in sinceritie. 7. Let vs come with our gift, and with purpose of obedience.

1. Wee should come in our minde and affections. This word *Come*, *studiorum excitationem magis, quam corporis motum explicat*, signifieth not so much a motion of the bodie, as a deuotion of the minde.

As *Moses* when hee remained betweene his Enemies, and the red Sea, among a murmuring and mutinous people, in his heart and minde hee went to God; who said to him, *wherefore cryest thou unto me?* So where-euer our bodies shall

The manner of our coming. In minde.

Montan. in Hof. cap. 6. 7.

Exo. 14. 15.

^o Psa. 125.1.

Goe timely.

^o Ier. 8.7.

^p Luk. 19.44.

^q Math. 11.
28.

^r Isa. 55.1.

^s Luk. 13.27.

^t Mat. 25.41.

^u Est. 5.2.

^x Ezra. 7.23.

^y Luk. 10.42.

abide, let vs goe to Christ in our affections, say-
ing with David; ^o *Lord, lift I up my*
soule. ^o *Adeamus Christum non pedibus, sed affe-*
ctibus. ^o *Let vs come timely while our Sauiour*
calleth vpon vs, other wayes the very fowles of
heaven will testifie against vs. ^o *Even the stork*
in the aire knoweth her appointed times and the
Turtle and the Crane, and the Swallow obserue the
time of her comming, but my people (saith God)
knoweth not the iudgement of the Lord, neither ^o *the*
time of their mercifull visitation. And though
Christ will not at all times cry, ^q *Come vnto me*
and I will ease you, ^r *Come, come I say, buy wine and*
milke without siluer or money, eate that which is
good, and let your soule delight in fatnesse: Yet
one day he will thus denounce a most feare-
full iudgement against the disobedient. ^s *Depart*
from me all ye workers of iniquitie, ^t *depart from*
me, ye cursed into everlasting fire. It shall bee
good for vs to come, ^u *While he holdeth out the*
golden Scepter of his compassion, while hee is
mercifully calling, and ^x *as whatsoeuer is by the*
commandement of God, should be done speedily for
the house of the God of heauen; so whatsoeuer is
by the commandement of Christ, should bee
done speedily, for the honour of Christ; Now
our comming to Christ is for his honour, there-
fore our comming ought to be timely and speed-
ie without delay or procrastination. When
Ataris, Lazarus, his sister, ^y *who had chosen the*
good part, that one thing needfull which could not
be

be taken away from her, hearing that Christ was come and calling for her; b *ſhe aroſe quickly, and came to him:* ſo it is our dutie to addreſſe our ſelues to come quickly to Chriſt for our conſolation, eſpecially ſeeing our Maſter hath greater power to command vs, then *Paul* had, when he commanded his Diſciples, *Timothie* and *Titus*; thus writing to one, *c* *Make ſpeede to come*; and to the other, *d* *Be diligent to come to me.*

b *Ioh. 11. 29.*c *2 Tim. 4. 21.*d *Tit. 3. 12.*

We read, that in the daies of that unfortunate *Valens*, an happie and couragious woman of *Edeſſa* a Citie of *Meſopotamia*, did with all poſſible ſpeede make great haſte to goe to the place where deuout Chriſtians were conueied, of purpoſe to loſe her life for Chriſts cauſe (that notable hitoriſe and conference, betweene the Captaine and the religious Woman, is worthy of frequent reading, and diligent conſideration :) Then ſhould not Chriſtians make good ſpeede with all diligence to come to Chriſt, that they may obtaine life and ſaluation?

Hiſtor. Eccleſ. lib. 11. cap. 5. & apud alios.
Let vs goe honeſtly.

3. In reſpect, *e* *The Lords people and armie ſhall come willingly at the time of aſſembling and in holy beautie*, every godly perſon ſhould ſo doe, that Chriſt may ſay, *f* *How faire art thou, and how pleaſant art thou, O my Lone in pleaſures!* Becauſe by nature, we are *unhoneſt*, *uncomely*, and *abominable*, let vs *put on more honeſtie and comelineſſe*, when we reſolue to goe to Ieſus; And ſeeing we haue not this beautie, nor this honeſtie of our ſelues, but are poore and wretched and naked; let vs aſke inſtantly and intreate our merci-

e *Pſal. 110. 3.*f *Cant. 7. 6.*g *1 Cor. 13. 23.*

full

Isa. 61. 10.

Luk. 15. 22.

We should
come in
faith.

k Rom. 14. 22.

l Heb. 11. 6.

August.

m 1. Pet. 5. 9.

n Heb. 3. 12.

Come in
humility.

full God; that he will be pleased, ^h to cloath vs with the garments of saluation, to couer vs with the robe of righteousness, and to honour vs with rings on our hands, and ⁱ shoes on our feete, that thus decored and beautified with his beautie; wee may resort to him in comelineffe and honestie.

4. Let vs goe in faith; for ^k whatsoeuer is not of faith, is sinne: and ^l without faith it is impossible to please God: for he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him. If we desire to be deliuered from the dominion and thraldome of the Diuell; if we desire to see Christ, to come to him, to be conioyned inseparably with him; let vs labour by an earnest prayer, and all lawfull meanes, to be indeued with true faith. *Fide vera liberatur homo ex dominatione demonum, fides vera continet vniuersalem viam animæ liberanda, & est via regalis ad regnum ducens.* By true faith, man is freed from the tyrannie of Satan, and thereby ^m we resist that strong aduersary; when we are stedfast in faith, true faith containeth the whole way to saue our soules, and it is that kingly gate leading vs to that heauenly Kingdome.

Who so haue within them ⁿ an euill heart and *unfaithfull*, they will not come to Christ, but depart away from the liuing God, and fall into endlesse miserie.

5. We should approach vnto our righteous Iudge, with great reuerence and humilitie, like

Mephi-

Mephibosheth comming to *Dauid*: ° He did reuerence, and said; What is thy seruant, that thou shouldest looke vpon such a dead Dogge as I am? This vnfeined humilitie is the principall document, which Christs Disciples doe chiefly learne of him. *Discite (inquit dominus) à me, non mundum fabricare: non cuncta visibilia creare: non in ipso mundo miracula facere, & mortuos suscitare: sed quod mitis sum & humilis corde.* Learne (saith our Master) of me, not to make the world, not to create all visible things, not to worke miracles, or to raise the dead, but p^r that I am meeke and lowly in heart, and yee shall finde rest vnto your soules. O *felix humilitas, quæ Dei ligat omni potentiam, & ad se trahit eius clementiam!* O happy humilitie, (saith the Ancient) which doth binde Gods omnipotencie, and doth draw to it selfe his mercie! *Perit omne quod agitur, nisi Humilitate custodiat: qui enim ceteras virtutes sine humilitate congregat, quasi qui manu puluerem inuentum portat:* All, which is done perishes, vnlesse with humilitie it be preserved; for who so gathereth other vertues without humilitie, is like a man who carrieth in his hand dust which he hath found.

6. Whosoeuer thou be, who resoluest to goe to thy Sauour, goe to him in sinceritie with an vp-right and an honest heart, not for any worldly honour or commoditie, but for his owne sake onely, not as those carnall Capernaïtes, who for their bellies cause, went vnto him, who afterward 9 went backe and walked no more with him,

° 2. Iam. 9. 6.

August.

p Math. 11. 29.

Barnard.

Gregor. 19. lib. moral.

Come to Christ in sincerity.

9 Ioh. 6. 66.

^c 2. King. 10.
15.

^r Ioh. 1. 47.

ⁱ Psal. 7. 10.

^o Psal. 36. 10.

^z Psal. 97. 11.

Come to
Christ with
a gift.

^a Exod. 23. 15

[&] Exo 24. 28.

^b Rev. 1. 6.

^d Psal. 51. 17.

^d Hos. 14. 3.

^o Heb. 13. 15.

^r Psal. 50. 14.

^z Rom. 8. 26.

who hath the words of eternall life: but ^c Ionadab the sonne of Rechab came to Iohn with an upright heart towards him; so goe thou to Iesus, and then he will giue thee that great commendation, which he gaue to Nathaniel ^c Behold in deede an Israelite, in whome is no guile: then ^c thy defence shall be in God, who preserveth the upright in heart that he ^u will extend his louing kindnesse and righteousness vnto them who are upright in heart; then thou shalt finde that ^c light is soone for the righteous, and ioy for the upright in heart; when in such a manner thou shalt addresse thy selfe to him.

7. This prohibition was repeted sundry times in the law, That ^a none should appeare before the Lord emptie: It behoued his people of necessitie to bring some sacrifice or offering to him. In the time of the Gospell seeing ^b we are made Priests vnto God, we should labour for a sacrifice, and for a gift to him, euen for ^c a contrite spirit and broken heart, which he will not despise: wee should ^d render the values of our lippes, to him who will take away all our iniquity, and receiue vs graciously: we should ^e offer the sacrifice of praise alwayes vnto God, and pay our vowes most thankfull vnto the most high. Now when we come vnto him, if we shall find our selues voide & emptie of all good by nature (as surely we will doe when we try our selues narrowly) then let vs deale most earnestly with our God, by humble and frequent supplication, by the secret and feruent sighes of the spirit which cannot be exprested, that it would please him of his gracious goodnesse

ness to furnish a sacrifice vnto vs acceptable to himselfe, as he prouided of his seruant ^h *Abram*. Let vs thus come to Christ with purpose of adherence and obedience to ⁱ *abide in him* stedfastly, that we may beare fruit as he desireth, and to obey him heartily in all things, which is ^k *better then legall* or outward sacrifice. *Melior obedientia quam victima; quia per victimas aliena caro, per obedientiam vero voluntas mactatur*: because by sacrifice other flesh of beasts, but by obedience, our will, our lusts, and sinfull concupiscence is killed. In regard of which obedience, let vs ^l *give our selues vnto him, and our members as weapons of righteousness*, ^m *a holy and lining sacrifice, which is our reasonable seruing of God.*

Fifthly, touching the way or gate, whereby we must come to Christ: That way is not the ⁿ *way of Balaam*, of craft and couetousnesse, and dissimulation; neither ^o *the way of Cain*, of malice crueltie, and oppression; neither the *way of Ieroboam*, nor of *Core*, of treason, idolatrie, and abomination; neither ^q *the way of sinners*, of wantonnesse, wickednesse, derision and defection; ^r *the wide gate and broad way that leadeth to desolation and destruction.*

Albeit that broad way be an euill way, of darknesse and ^s *calamities*; yet alas, many, too many doe walke therein, committing hainous sinnes against pietie, against charity, against chastity and sobriety; and will not leaue that way, which leadeth to death, to hell and per-

^h Gen. 22. 13.ⁱ Ioh. 15. 4.

^k 1. Sam. 15.
22.
Greg. lib.
35. Moral.

^l Rom. 6. 13.^m Rom. 12. 1.

The way
where-by
we must
come.
ⁿ 2. Pet. 2. 15.
^o Iud. 11.
^p 1. King. 16. 2
^q Psal. 1. 1.

^r Math. 7. 13.^s Rom. 3. 16.

^a Jer. 6. 16.^b Heb. 11. 2.^c Heb. 10. 10.^d Heb. 10. 19.^e Mar. 12. 14.^f Math. 21. 32.^g Prou. 9. 6.^h Luk. 1. 79.ⁱ Psal. 119.

32.

^k 1. Cor. 12.

31.

^l Ioh. 14. 6.^m Prou. 3. 17.*Angst.*

dition: but the way to Christ is *that old good way*, in the which our ^aelders who are well reported of, who are certainly blessed, *Abel, Enoch, Noe, Abraham, &c.* Walked, euen the way of faith, which is ^x *through the flesh of Christ*; beeing also a new and lining way which he hath prepared for vs, ^a *wherby we may be bold to enter into the holy place*: O that is, ^b a way of God, truly in truth and veritie taught by Christ, *that, c is a way of righteousness*, in the which Iohn baptist came: that is ^d *a way of wisdom, and prudence*, in the which wise Salomon wisheth vs to go on in: that ^e *is the way of peace*, in the which we should desire our feete to be guided: *that is the f way of the Lords commandements*, in the which all Christians should runne: *that is the g more excellent way* to obtaine the best gifts. Now Christ himselfe, ^h *the trueth, and the life, he is also the way*: for no man commeth to the father but by him, whose way is ⁱ *a way of pleasure, and all his paths prosperitie*; albeit it appeare to be other waies at the first entry.

All those who walke not in the right way, albeit they haue Morall vertues and cary themselves ciuilly, and doe endeuour to worldly honesty, yet they wander, and shall perish in the wilderness of this world, because they goe out of the true way. *Qui prater viam currit, errit potius, quam ad finem pervenit optatum.* Who runneth out of the way, he goeth rather astray then shall come to his wished end of his iourney.

Sixty, Christ is also our guide in this way, *our redeemer, the holy one of Israel, which teacheth vs to profit, and leadeth vs by the way that we should goe, he will by his mercy carry his people and guide them, he will bring them in his strength vnto his holy habitation.*

Our guide: 1. He will shew vs the way: 2. Will place vs in the way: 3. He will furnish things needfull: 4. He will keepe vs: 5. He will bring vs to the place of our rest.

1. He will teach them that are ignorant that way which is hid from vs by nature, yea David himselfe knew not that way, vntill the time he was instructed, yet trusting in Gods goodnesse, he thus protesteth, *than Lord wilt shew mee the path of life: and at another time, in the fervent desire of his heart, he earnestly prayed, shew me thy waies, O Lord, and teach me thy pathes.*

2. Our Guide will place vs who are feeble, in the way which he hath pointed out vnto vs. And because of our weaknesse, we haue neede also to pray with the Prophet, *Lead vs in a right path. Viam nobis Christus monstrauit, et in viam collocauit, nec in vias dimisit: Christ hath shewed vs the way, and placed vs in the way, neither doeth he send vs away from him in the way.*

3. He will furnish all things necessary; food to vs when we are hungry, raiment when we are naked, health when we are sicke, ioy when we are sorrowfull. If the Israelites receiued a great benefit, by the cloud which did overshadow

Christ is
our guide
in this
way.

Isa. 48. 17.

Exod. 13.

13.

Psalm. 16. 11.

Psalm. 25. 4.

Psalm. 27. 11.

August.

^r Exod. 13. 22

^r Num. 9. 22.

^r Luk. 1. 79.

^r Psal. 91. 1.

^r Isa. 49. 8.

^r Psal. 91. 4.

^r Ioh. 10. 28.

^r Isa. 40. 11.

^r Luk. 15. 5.

^r Deut. 34. 4.

them, and preserved them from the burning heat of the sunne in the day time, and ^r was a pillar of fire by night unto them, it directed them in their journey, and conducted them thorow the wilderness, when the ^r cloud tarried, the people abode still; when the cloud was raked up, then they journeyed: Christians have a greater benefit by Christ, he will ^r give light to them that sit in darkness, he will give refreshment to the weary, and they shall ^r abide in the shadow of the Almighty, who will conduct them thorow all the difficulties of this life, and bestow all things needfull vpon them.

4. He will ^r preserve thee whome he guideth, he ^r will cower thee under his wings, and thou shalt lie safe under his feathers, his truth shall be thy shield and buckler, thou shalt not be afraid of the feare of the night, nor of the arrow that flyeth by day, thou ^r shalt neuer perishe, neither shall any pluck thee out of his hands.

5. He will ^r carry thee in his bosome when thou art weak, he will ^r lay thee on his shoulders with joy, and bring thee home to thy beauntly mansion. Christ is much more a better guide then Moses, who did conuey the Iewes thorow the wilderness, but did not possesse them in the Land of Canaan: himselfe, ^r saw it with his eyes, but went not thither into the same. Now Christ will neuer leaue his owne, nor forsake them, vntill he giue them, full possession of that eternall kingdome, and they attaine to the fruition of endlesse glory and happinesse. Here we are to be aduertised, that

that there was neuer man or woman since the world began, neither is there any now liuing, neither shall there be any, in time succeeding, but either he must be guided, or gouerned by Iesus Christ, *unto that narrow way that leadeth to life and saluation*, or we bee misguided and drawne by Sathan, in that broad way, that leadeth to damnation.

As that *heard of Swine*, in the which the Diuels entred, *was carried with violence from a steep downe place into the Sea, and were drowned*: so those most miserable creatures, who are by Sathan ouer-ruled, they shall runne headlong vnto Hell, where they shall bee drowned in eternall *perdition and destruction*. Happie and blessed are they, who haue receiued Christ, to direct them in the right way, *& who will keepe them, and bring them to the place of permanent pleasure, which he hath prepared.*

Thou who hast gotten such a good guide; beware of him, and heare his voyce, prouoke him not, for hee will not spare thy misdeedes: but honour him continually, with all feare and reuerence.

Seuenthly, there are many impediments to stay our going to Christ. As *Satan hindred the Apostle Paul, from comming to the Theſſalonians*; so that vigilant enemy, hindereth man and woman, from comming to Christ. If *Dauids* enemies could prepare a snare, and *lay a net for his steps, and digge a pit before him*; Satan more craftily, can prepare *his snare*, in the which men vna-

wares

d Math. 7. 11.

e Math. 8. 32.

f 1. Tim. 6. 9.

g Exod. 3. 20
& Verſe. 21.Impedi-
ments hin-
dering vs.h 1. Theſ. 2.
18.Satan.
i Pſal. 57. 6.

k 1. Tim. 3. 7.

¹ 2. Sam. 18.
17.

^m Eph. 6. 16.
ⁿ Rev. 12. 15.

^o Rom. 16.
20.

Worldli-
nesse.

^p Math. 22. 3.

^q Luk. 14. 16.

wares are detained, and digge a pit wherein more willingly hee would cast them, then ¹ *Ab-soloms enemies*, did cast him, *into that pit in the wood, and laide an heape of Stones upon him : hee hath ^m fiery darts to wound vs, hee will ⁿ cast out of his mouth water like a flood to drowne vs*, and all to stay out going to our Sauour. Yet this may bee a strong comfort to vs, that our most strong God will preserue and conduct vs; that ^o *the God of peace will tread Satan vnder his feete shortly*; ouer whom (by his helpe) wee shall obtaine a most profitable, and honourable victory.

Againe, worldlinesse and the cares of this life, are a great impediment to detaine vs from coming to Christ. Hee indeed calleth vs louingly to his ^p *wedding*; but alas, many doe make light of it, *and goe their wayes, one to his Farme, and another about his Merchandize*; hee doth inuite vs to ^q *a great Supper*, but many will make an excuse, *one will goe to see his land which hee hath bought, another to prooue his Oxen, another will stay with his wife*, and refuse to come to that Supper. Surely the things of this World being rightly vsed, and placed in their owne roome, may further men in the way to Christ, and in the race of godlinesse: then they be steadeable and helpfull to vs. But if they be abused, and set out of their owne place, they will hinder vs in the course of Christianitie, and be very hurtfull for vs: like as a chaire vnder a man, it is an ease to him, who is weary to sit in; but if it bee set vpon his head, the same will trouble and offend him:

him : And as water is a chiefe helpe to the sailing of a Ship, but if it leake much water, the same will be a meanes to sinke her ; and a plaster applied to a wound in the flesh, will heale the wound, but receiued inwardly in the stomacke, would annoy the same : euen so the things of this World, they are good seruants, but euill masters ; they should bee set in there owne roome, to be vnder our feete, to ease vs, and not to bee aboue our heads, for to burden vs : they should as it were helpe vs in our iourney, but not greedily glut within vs, to hinder vs from going to our Master.

The counsell therefore of the Ancient is profitable to euery Christian ; *Trample the Sea of this World vnder thy feete*, least thou be drowned in it, and so neuer attaine to Christ, and the port of thy euerlasting happinesse.

Also wickednesse, and *iniquities that take the wicked, which are holden with the cords of their sinnes*, are terrible and fearefull impediments. Indeed it was easier for *Samson*, to breake the new cords, where-with the three thousand men of *Iudah* did binde him, and to breake the seuen Greene cordes, where-with *Dalilah* bound him ; then it is easie for a sinner, to breake the cordes of sinne. Yea God himselfe must doe that worke, euen *breake our bondes*, and cut the cordes of sinne, and giue vs freedome, to come to Christ, whom we serue.

Moreouer, crosses and calamities will comber vs. *In via Christi, ne tibi promittas prosperi-*

B b b

tatem

*August. in
Psa. 36.*

Wicked-
nesse.

Pro. 5. 22.

Iudg. 15. 14.

Iudg. 16. 12.

1ste. 30. 8.

Crosses.
August.

* Job 36.8.

* P sal. 66.12.

b P sal. 18.16.

c 1. Cor. 10.13

d P sal. 32.7.

e 1. Pet. 1.9.

Our profit
to come.

f Iere. 22.28.

g Deut. 7.26.

h Gen. 21.14.

i 1. Kin. 14.11.

tatem seculi : In the way of Christ, promise not to thy selfe the prosperitie of the World. * *Wee shall be tyed with the cordes of affliction*, but Christ will open our eare to discipline, and command vs to returne from our iniquities vnto him : Albeit wee *a ment into the fire, and water of tribulation*, yet hee will bring vs out into a wealthie place, hee will *b draw vs with Dauid, out of many waters*, he will *c euen giue vs the issue with the temptation*, hee will *d compasse vs with ioyfull deliuerance* : whom hee preserueth from trouble ; hee will giue to vs *e the end of our faith, euen the salvation of our soules*.

Lastly, the consideration of this commoditie of our comming, should wonderfully allure vs, to wrastle against all the obstacles impeaching vs: for Christ will not cast him away, that cometh to him, *f he will not despise him, as a broken idole, or as a vessell, wherein is no pleasure* ; hee will not *g abhorre him utterly, and count him abominable, as a filthy creature*, he will not *h cast him out with Agar, and Ishmael, as a mocking and troublesome trespasser* ; hee will not cast him away to bee punished, as a wretched and rebellious Traitour.

Ah, how vnhappy and vnfortunate are they whom Christ casteth away ! This was a miserable, and dolefull punishment to the posteritie of idolatrous *Ieroboam*, *i that hee which died in the Citie*, was cast vnto dogges to be eaten; and they which died in the Field, were eaten by the foules of the ayre : but much more is it miserable,

ble, to bee cast from Christ, into the power of the Diuell; to be captiuated, blinded, deceiued, and euerlastingly tormented.

Now wouldest thou be sure and certaine that Christ will neuer cast thee away. Then doe not thou as *Saul* did: *hee did cast away the Word of the Lord, and the Lord cast him away from being King.* I say, cast not away the pretious and wholesome Word of God, but *I lay it up in thy heart, and in thy soule, bind it for a signe vpon the hand, that it may bee as a frontlet betweene thy eyes;* come thou rightly to Christ, who will esteeme thee pretious and excellent, a vessel of Gold for honour, he will embrace thee, hauing washed thy heart from wickednesse, he will receive thee graciously, and entertaine thee most louingly. If thou come to him, thou shalt not hunger: if thou beleue in him, thou shalt not thirst: He will make thee not onely his seruant, but his louing friend, yea his owne brother, yea his glorious Spouse, and a liuely member of his owne body, of his flesh, and of his bones; and therefore hee will preserve thee, nourish thee, cherish, and honour thee.

Thus thou comming to Christ, vpon thee shall come the blessing of goodnesse; vnto thee shall come saluation and his louing kindnesse, his tender mercies shall come to thee, that thou mayest liue in all happinesse: for who directeth his heart to come vnto me, saith the Lord, he shall bee one of my people, and the Lord will be his God.

Not onely should wee come to Christ, but also (according to his direction) wee should

Bbb 2

c come

^k 1. Sam. 13.
23.

^l Deut. 11. 18.

^m Psa. 114. 3.
ⁿ 2. Tim. 2. 20

^o Iere. 4. 34.
^p Hos. 14. 3.

^q Iohn 6. 35.

^r Iohn 15. 15.

^s Mar. 3. 35.

^t Ephes. 5. 30.

^u Pro 24. 25.

^x Psa. 119. 41.

^a Psa. 119. 77.

^b Iere. 30. 2.

We should follow Christ.

^c Luke 9. 32.

^c come after him : which none can doe, vnlesse hee denie himselfe, and take vpon his crosse dayly, and so follow him.

^d Psal. 95. 7.

If wee remember that wee are not our owne, neither doe wee belong to our selues, but that wee are the workmanship of God, ^d and the sheepe of his hand, and that by nature we are malefactors, hainous sinners, and fighters against God, we shall bee the more easily perswaded for to denie our selues, and ^e confesse Christ before men, that wee may confesse vs before his heauenly Father. Also wee must resolue to vndergoe

^f 2. Tim. 4. 5.

^g Mat. 11. 26.

^h 1. Pet. 2. 21.

August.

trouble, to ^f suffer aduersitie, to ^g take on Christs easie yoke, to beare our crosse, as Christ hath borne his, ^h leaning vs an ensample that wee should follow his steps. *Christus crucem non ad potentia documentum, sed ad patientia exemplum suscepit :* Christ tooke vpon him the Crosse, not onely for a document of his power, but chiefly for an ensample of his patience.

Simil.

As the people could not haue followed Christ, ouer the Sea of Tiberias to Capernaum without Ships, for it is said, that ⁱ they tooke shipping, and followed : so none can attaine to Christ, and to the haue of happinesse, without the Crosse.

August.

Via ista mare, fluctus tentationes, crux Christi nautis, qua ascensa transimus : This life is a Sea, temtations are floodes, the Crosse of Christ is a Ship, in the which when wee enter, wee passe ouer and escape.

Let vs consider shortly : First, how and in what manner, we ought to follow him : Second-

ly, in what way, then wee will walke : Thirdly, for what cause, we ought so to doe,

First, wee should follow him diligently, faithfully, willingly with our whole heart, and constantly.

1. Let vs follow Christ diligently. Indeed *Asahel* did euill, when he ^k*followed* *Abner* *so earnestly*, neither turning to the right hand, nor to the left from him : that was the cause of his death and destruction. But wee shall doe most profitably, when with Christs disciples, ^l*straight way*, and diligently we shall follow him, that we may obtaine life and saluation. Seeing Christ himselfe hath gone before vs, with speed and diligence, and hee is therefore called our ^m*fore-runner*, *who hath entred for vs within the vaille* ; let vs runne after him accordingly, that wee may receiue the price laide before vs.

2. This should bee our care and studie, to follow Christ faithfully, not as ^o*Gebazi* followed *Elisha* his Master, not as ^p*Indas Iscariot* followed our Sauour : they did couetously, and vnfaithfully, and were punished as they deserued: but as good *Iehoshaphat* charged the Iudges, and Ministers whom hee appointed, *q* *to doe in the feare of the Lord, faithfully and with a perfit heart*. So Iesus chargeth vs, to follow him faithfully, and vprightly, to imploy our talents to his glory, that hee may both commend and reward vs ; ^r*Good seruants and faithfull, enter into your Masters ioy*.

3. Let vs follow Christ willingly, ^r*as deere children*,

How wee should follow Christ diligently.

^k 2. Sam. 2. 19

^l Mat. 4. 20.

^m Heb. 6. 20.
ⁿ 1. Cor. 9. 24.

^o 2. Kin. 4. 25.

^p Iohn 13. 6.

^q 2. Chr. 19. 9

^r Mat. 25. 21.

^r Ephes. 5. 1.

children, louing and honouring him, who is most worthy of all loue and estimation. As a poore man and needie, would gladly follow a rich man and wealthy, to get almes for the support of his necessitie: so let vs most willingly follow him, *who is full of grace, trueth, and glory, and with all our heart*, as did his seruant *Dauid*, that wee may receiue all benefits from him.

4. These benefits hee will bestow on those, who will follow him with *Caleb* constantly, and with *Hezekiah*, *a cleaue to the Lord, and not depart from him*.

Secondly, whosoever followeth Christ: 1. Hee shall not *walke according to the stubborne-nesse of his owne heart, adding drunkennesse to thirst, to whom God will not be mercifull, and upon whom all his curses shall light*: 2. Hee shall not *walke after vanitie, and become vaine*: 3. *He shall not with the foole, walke in darkenesse*: 4. He shall not *walke craftily, as a rebellious Traitor*: 5. Hee shall not *walke in gluttonie, nor wantonnesse, nor in strife and enuying*: 6. He shall not *walke inordinately, as a buse-body*: 7. He shall *not walke in abominable idolatries, after the lusts of the Gentiles*: 8. Hee shall *not walke as a mocker, according to his ungodly concupiscence, hee shall not follow Satan to shame and perdition*.

But hee that followeth Christ, *shall walke in the way of good men, and keepe the wayes of the righteous*. First, hee shall *walke in the light, and the blood of Christ shall cleanse him from all sinne*.

Secondly,

c Iohn 1. 14.

a 1. Kin. 14. 8.

x Deut. 1. 36.

a 2. Kin. 18. 6.

In what way they walke.

b Deut. 29. 19

c Iere. 2. 5.

d Eccle. 3. 14.

e Iere. 6. 28.

f Rom. 13. 13.

g 2. Thes. 3. 11

h 1. Pet. 4. 3.

i 2. Pet. 3. 3.

k Pro. 1. 20.

l 1. Iohn 1. 7.

Secondly, he shall ^m walke circumspectly and wisely, not as a foole, but as the wise, redeeming the time. Thirdly, hee shall ⁿ follow peace and holynesse, without the which no man shall see the Lord. Fourthly, he shall ^o walke in newnesse of life, and not serue sinne. Fifthly, hee shall ^p walke worthy of his vocation, whereunto hee is called; yea, hee shall walke worthy of the Lord, pleasing him in all things. Sixthly, hee shall ^r walke in the spirit, and not fulfill the lusts of the flesh. Seuenthly, he shall ^r walke in loue with Christ; he shall ^r walke before God with Abraham; hee shall ^u walke after the Lord with Ephraim; hee shall ^x walke safely by the way, his foote shall not stumble; hee shall come to the Mountaine of God; hee shall be made a Pillar in the Temple of his God, and goe no more out.

Thirdly, besides this great commoditie, wee haue other causes, wherefore we should so doe: for he is our Master, wee are his seruants; hee is our Doctour, wee bee his disciples; hee is our Captaine, wee be his souldiers; hee is our King, wee his subiects. When *Jonathan* said to his seruant, his Armour-bearer; ^a Come up after mee, or follow mee, the man obeyed, and followed. When Christ said to *Matthew*; ^b Follow me, hee arose and followed him: *Licentius*, *Augustines* disciple, thus protested that hee would follow his precept.

*Non me dura gelu prohiberent frigora cano,
Nec fera tempestas Zephyrum fremitusque Boriin*

Quin

^m Ephe. 5. 15.
& Col. 4. 5.

ⁿ Heb. 12. 14.

^o Rom. 6. 4.

^p Ephe. 4. 1.

^r Gal. 5. 16.

^r Ephe. 5. 2.

^r Gene. 24. 40.

^u Hof. 11. 10.

^x Reue. 3. 12.

^a 1. Sam. 14. 12

^b Matth. 9. 9.

August.
Epist. 39.

*Quin tua sollicito premerem vestigia passu:
Hoc opus, ut iubeas tantum.*

^c Iudg. 3. 18.

^d Iudg. 7. 17.

^e 2 Sam. 3. 10.

^f Hof. 3. 5.

^g Iere. 30. 9.

* *Aristo.*
lib. 9. cap. 6.
de hist. ani.

* *Plin. hist.*
nat. lib. 8.
cap. 17.

^h Cant. 1. 2.

ⁱ Iohn 3. 17.

^k Reue. 19. 14

Theodo. lib.
de altima
virtute.

When Ehud said to the Israelites, ^c *follow me, they went after him*; when Gideon said to his Souldiers, ^d *looke on me, even as I doe, so doe you*, they did as hee commanded them. If ^e *the house of Iudah*, had reason to follow David a mortall King; haue not wee more reason, to ^f *seeke our true David*, an immortall King, to follow and to ^g *serue him with true affection*? Many other creatures may bee witnesses against those, who doe refuse to follow Christ. * If the wild beasts doe follow the Panther, because of his sweete smell, albeit shee kill many of them: * If some fish in the Sea, doe follow other to receiue foode: if the foules of Heauen, follow other by instinct of nature, as experience sheweth: *Shall not men* ^h *runne after Christ, because of the sauour of his good ointments, that they* ⁱ *through him might bee saved*, and that being free from all misery; ^k *in Heauen they may follow him upon white horses, cloathed with fine linnen, white and pure*?

If any aske, what it is to follow Christ.

Answer. It is not to goe through those parts of the World, where hee went, nor to resort to those places of this Earth, where hee resorted; but according to the Antients, *hee that loueth and hateth, what Christ, as God, doeth loue and detest*; followeth and imitates Christ, as much, as man may imitate God. *Hee that doeth, that*
which

which Christ as man doth, followeth Christ, as a Christian should. To follow Christ is to abhorre the vanitie of the world couragiously, to abstaine from sinne diligently, to be endewed with true charitie, and to bee followers of his holinesse and pietie. To follow Christ, is to be a sincere and right Christian, who to the vttermost of his abilitie, doth resemble Christ in his conuersation, to embrace his vertues, faith, loue, humilitie, meekenesse, patience, and godlinesse, to¹ *deny vngodlynnesse and worldly lusts, so line soberly, and righteously, and godly in this present world.*

Now because men by nature are so addicted to imitation, that they will follow the fashion of those whom they hate, as may be seene cleerely by the example of the Iewes, who albeit the Egyptians oppressed and^m vexed them by *crueltye, causing them to serue, and made them wearie of their liues by sore labour in clay and bricke*; yet the Iewes followed the superstitions and abominable idolatrie of the Egyptians whom they hated, theyⁿ *made a calfe in Horeb, and worshipped the molten images, they turned their glory into the similitude of a Bullocke that eateth grasse*, saying,
 ° *These bee the Gods which brought vs out of the land of Egypt*: The Philistines were enemies vnto them, fighting against them, yet they^p *serued the Gods of the Philistines*, whom they disdained: The Ammonites also^q *vexed & oppressed the Iewes, eightene yeeres*, and yet they did imitate their cruell idolatrie; They^r *tooke vp the*

*Bernard.
Lib. Sent.*

*Cyprian.
lib. de abus.*

¹ Tit. 2. 12.

^m Exod. 7. 13.

ⁿ Psal. 106.
19.

° Exod. 32. 4.

^p Iud. 10. 6.

^q Iud. 10. 8.

^r Act. 7. 43.

1 Kin. 16. 3.

Leu. 20. 2.

Psal. 23. 6.

Tabernacle of Molech, and the starre of Remphan, and made their children to goe through the fire after the abominations of the heathen, expressly against the Lords commandement: Seeing then men are giuen to follow the example of others, let vs looke to Christ, and be followers of him; And then doublelesse, kindnesse and mercie shall follow vs, and we shall remaine for euer in the house of the Lord.

CHAP. XX.

We should receiue Christ, and entertaine Him.

August.

Order of
this chap-
ter.

The misery
of those
who refuse
Christ.

IF thou come to Christ, thou wilt finde him comming to thee for to dwell in thy soule, let it be thy chiefe care readily to receiue him: *Christus primo aduentu venit quesiturus hospitium, in secundo venit daturus regnum.* Christ at his first comming commeth to seeke a lodging; at his second comming he will come to giue a kingdome: wilt thou be content to giue him lodging here within thy heart, he will afterward giue to thee an eternall kingdome in heauen?

In this Chapter, I will speake of fīue things: 1. of their misery who refuse him: 2. wherefore we should receiue him: 3. How or in what manner we should receiue him: 4. where wee should

should place him: Lastly, what entertainment we ought to giue him and the tokens thereof.

First gricuous is their punishment who refuse Christ: ^a *for if they did not escape which refused Moses that spake on earth, much more shall they not escape, if they refuse and turne away from him that speaketh and offereth himselfe from heauen.* If the in-dwellers ^b *of Tiphshab were destroyed and smitten, and the woman with child ripped up,* because they refused and not opened to Menahem, an euill King of Israel; what woefull destruction will come vpon those who shall refuse Christ a good King, ^c *who shall reigne in iustice?* what terrible punishment doth abide them who despise him, ^d *whose dominion is an everlasting dominion, which shall neuer be taken away, whose kingdome shall neuer be destroyed?*

If the Lord killed Nabal, and ^e *smote him that he died,* because he refused and railed on David, who was as a wall to his seruants keeping sheepe; what plagues will he poure one those who disdain and refuse Christ, ^f *the great shepheard, the chiefe shepheard, the good* ^h *shepheard, and Bishop of our soules?*

Men of wisdome doe discommend Pope Hilcbbrand or Gregorie the seuenth who misregarding that most valiant and liberall Emperour Henry the fourth, did deny to receiue him, within the towne Cannisio; he suffered him three dayes together to stand bare-footed at the gates of the Citie before he would admit him to his

^a Heb. 12. 25.

^b 2. King. 15. 16.

^c Isa. 32. 17.

^d Dan. 7. 14.

^e 1. Sam. 29. 38.

^f Heb. 13. 20.

^g 1. Pet. 5. 4.
^h 1. Pet. 2. 25.

Foxm.

ⁱ Isa. 11. 5.
^k Zach. 9. 10.

ⁱ Reu. 5. 10.

^m Ioh. 1. 11.

presence. This Pope shortly after that died in Salerno. Are they not more to be blamed who stubbornly refused Christ, who hath ⁱ *injustice to be the girdle of his loines, and faithfulnessse the girdle of his reines, who will speake peace vnto the heathen, and^l make his owne Kings and Priests vnto God?* Yet many, alas, contemne Christ, suffer him to stand many yeeres knocking at the gates of their hearts. Christ ^m *came vnto his owne* (to the people of the Iewes) but his owne receiued him not, and therefore it is knowne what vnspcakable calamitie and desolation did befall them.

ⁿ Iud. 18. 2.

^o 2. Pet. 3. 7.

Surely all who refuse to receiue Christ; shall be punished fearefully, they shall be compelled to lodge within them many sinnes and Deuills, that will bring more grieffe and displeasure vnto them, than the five men of Dan brought to ⁿ *Aticha who lodged them in mount Ephraim*: for they shall be spoiled of all good, defiled with all filthinesse, and destroyed with cuerlasting perdition of ^o *ungodly men.*

Causes
wherefore
we should
receiue
Christ.

^p Eze 36. 26.

^q 1. Cor. 3. 16.

^r Gal. 5. 18.

^r Eph. 2. 21.

^r Eph. 3. 16.

Secondly, we haue great reason to receiue Christ, for: 1. He will be most profitable to vs in our life: 2. He will receiue our soules in his rest at the houre of death: 3. He will receiue vs in his glory at the day of iudgement.

When we receiue him rightly, he will ^p *put a new spirit within vs, and power cleane water vpon vs, and cleanse vs from all our filthinesse, and that holy q spirit shall dwell in vs^r to leade vs, to^s build vs in him, to be the habitation of God^go: strengthen*

vs

us in the inner man, to glorifie vs, seeing his spirit resting vpon vs, ^u the spirit of all glory and felicity, as the Apostle Peter doeth testifie.

Also when we receiue Christ, we shall obtaine life for ^x he that hath the sonne hath life, and he that hath not the sonne hath not life, truely then wee are all quickned, ^y we are all saved by his life, without the which the life of man is more miserable then death, and no way to bee acknowledged life.

Barlaam being asked of Iosaphas the godly sonne of a cruell father Auermer, how old he was he thus answered, I am of fortie fiue yeeres, the young Prince maruelling, replied: Thou appearest to me to be of threescore and ten yeeres: but the old Eremite further declared, if thou desire to know the yeeres from my natiuity and naturall birth thou hast reckned well; for I am of a greater age then three-score and ten: but I will not esteeme my yeeres spent in the vanity of the world without Christ, to be in the number and measure of my life, for while I was a slaue to sin in my flesh, I was dead in the inward man: *An- nos igitur mortis nunquam vita nominabo*, I shall call them the yeeres of my death, but neuer of my life he did thinke that he then began; to liue when he first knew and receiued Christ. I doubt of the trueth of that history, but I subscribe to the trueth of that saying.

Moreouer we shall get health when we receiue Christ ^a by whose stripes we are healed; by whose goodnesse we are made ^b sound in the faith, our

C c c 3

c diseases

^u 1. Pet. 4. 14.^x 1. Ioh. 5. 12.^y Rom. 5. 10.

*Damascen.
historia du-
orum Chri-
sti militum:
sed fides hi-
storia sit
panes au-
thorem.*

^a Isa. 53. 5.¹ Pet. 2. 24.^b Titus 2. 2.

^c A&. 19. 12.^d Iob 12. 13.*Augst.*^e Ier. 49. 7.^f Col. 3. 16.^g Isa. 58. 14.^h Psal. 81. 16.ⁱ Zach. 3. 4.^k 2. Cor. 7. 2.

^c diseases shall depart from vs, and the euill spirits shall goe out of vs.

Besides this, ^d with Christ is wisdom and strength: he hath counsell and understanding without the which many may haue wisdom in their lippes, but not in their heart; in their speech, but not in their life; and at their death, their wisdom and counsell will be like to the Edomites, ^e perishing and vanishing: but ^f the word of Christ will dwell plentifully in all wisdom in those who receiue him.

Furthermore, ^g he will feede thee with the heritage of Iacob thy father, and ^h with the fat of wheate, sufficing thee with hony out of the rocke: he will couer thee who art naked: ⁱ And clothe thee with change of raiment, he will enrich thee who art poore; he will set thee at liberty who art captiued; he will honour thee who art worthy of shame; he wil giue thee ioy in time of sorrow, and peace when thou art disquieted; and he will grant grace to thee who art gracelesse by nature; he will bestow vpon thee a great blessing, who hath deserued a fearefull curse: and which is most of all, he will giue himselfe to thee to be thy husband, if thou be content to receiue him.

Saint Paul said to the Corinthians, ^k Receiue vs, we haue done wrong to no man, we haue consumed no man, we haue defrauded no man: Christ saith to all Christians; Receiue me, I haue done wrong to no person, I haue consumed no person, I haue defrauded no person. If they had reason to receiue the seruant, wee haue better reason

reason to receiue the Master, who is most righteous, who ^l declareth and bestoweth righteousnesse upon man, whose ^m commandments are all righteous, who deliuereth from wrong and executeth iudgement to all that are oppressed, who will not consume thy substance, thy bodie nor thy soule, but will ^o consume thy filthinesse, thy scum and thy sinne, who will neuer defraud thee, but maintaine thee in thy right, and give a most ample and rich reward to all his saines that feare his name, to small and great, of whatsoeuer countrey, sex or condition. As Rahab was rewarded, because shee receiued in her house and lodged the two spies sent by Ioshua, hiding them from their pursuers, therefore ^q her selfe with her fathers household, her brethren, and all that shee had was saved, when Iericho was vterly destroyed; and as that widow of Sarepta got her reward, who receiued Elias, ^r when great famine was throughout all the land, shee was nourished and sustained, her dead sonne was againe quickned, and ^r reuiued: So they shall be most liberally rewarded, who doe receiue Iesus Christ, ^r The King of glory in their hearts, that he may come to dwell in their soules, they shall be preferred from all destruction, from endlesse wrath and damnation, their dead bodies shall be raised out of the earth, they shall bee blessed and glorified for euer.

Secondly, if thou receiue Christ in thy heart, thou mayst haue boldnesse to pray with Stephen at the houre of thy death, ^u Lord Iesus receiue

^l Iob 33. 23.^m Psa. 119.

172.

ⁿ Psa. 103. 6.^o Ezech. 34.

11.

^p Reu. 11. 18.^q Iosh. 6. 25.^r Luk. 4. 25.^r 1. King. 17.

22.

^r Psa. 33. 7.^u Act. 7. 59.

my spirit, who will heare thy petition and grant thee thy request.

Thirdly, Christ will receiue them within his Kingdome in the day of iudgement, who shall receiue him in this earth, he will ^x *Giue power to them to be the sonnes of God*; and ^a *of the Lord they shall receiue the reward of the inheritance*. But who so refuse and repell Christ, he will ^b *cast them out of his house* to vnspeakeable paine and infamie; *to them the blacke darkenesse is reserved for euer*.

If that malicious man ^d *Diotrephes* be reputed miserable and infamous, because he did not receiue the Apostle *Iohn* and the brethren: How accursed and wretched are all, who will not receiue Iesus Christ, who bringeth with him peace, plentie of good and felicitie, who promisseth to ^e *receiue vs, when we are seperate from sinne*.

To come to speak of the third point, namely, how or what manner we should receiue Christ, let vs receiue him reuerently, speedily, willingly, ioyfully, and with great humilitie.

First, let vs receiue him reuerently: *for his f is kingdome, and hee excelleth as head ouer all: riches and honour come of him: in his hand is power and strength, and to make great*.

Ornan the Iebusite he saw *Dauid* comming to him, he went out to the King, and ^g *bowed himselfe with his face to the ground*, he receiued him reuerently and spake kindly, *let the Lord my King doe that which seemeth him good*: O with what great

^x Ioh. 1. 12.

^a Col. 3. 14.

^b Hof. 9. 15.

^c 2. Pet. 3. 17.

^d 3. Ioh. 1. 9.

^e 1. Co. 6. 17.

The manner to receiue Christ.

^f 1. Chro. 29. 11.

^g 1. Chro. 21. 21.

great reuerence should a Christian receiue him,
ⁿ *who is his iudge, who is his lawgiuer, who is his*
King to saue him, and to glorifie him.

ⁿ 16. 33. 22.

Let vs not be like those vngratefull and vnhappy husbandmen, who would neither receiue nor reuerence the Lords beloued sonne, ⁱ *but cast him out of the vineyard and killed him*; therefore they were horribly destroyed, and the vineyard giuen to others: but let vs carefully and continually studie that we may receiue him, ^k *please him with feare and reuerence*, that we may be at all times preserued and refreshed with his euerlasting blessings.

ⁱ Mark. 12. 8.

^k Heb. 12. 28.

We should doe this good to our selues speedily. If thou wish to pray with the holy Prophet
^l *O Lord heare me speedily, bide not thy face from me, for my spirit faileth*; then delay not this, duty, but receiue Christ speedily, that God may so incline his eare, and harken vnto thee when thou hast admitted ^m *Iesus the Iust, thy aduocat, the reconciliation for thy sinnes.*

Receiue
Christ
speedily.

^l Psal. 143. 7.

^m Ioh. 2. 1.

As Abraham ⁿ *made hast to receiue Christ with two Angels, into his tent*, Isaac then againe was promised, and the Lords will was reuealed:

ⁿ Gen. 18. 6.

So ^o *Abrahams children who doe the workes of Abraham*, will make hast to receiue Christ within their hearts, who will reueale heauenly and holy mysteries vnto them.

^o Ioh. 8. 39.

Truely a sincere Christians will be very sorry, because he hath suffered his Sauour to remaine so long time without, knocking and calling at the doore of his heart: and he knowing what aboun-

p Gen. 24. 31.

Receiue
Christ wil-
lingly.

q Ioh. 6. 21.

r Heb. 2. 15.

*Vide Vitam
Bassiani.*

r Reu. 3. 7.

r Reu. 15. 3.

u Heb. 2. 17.

Receiue
Christ ioy-
fully.

dance of precious iewells Christ bringeth with him. Incontinently he will say, *p Come in thou blessed of the Lord wherefore standest thou without?*

3. Let vs receiue Christ willingly within our soules, as his Disciples *q willingly receiued him into the ship*. Darknesse, danger, sore labour and feare troubled them, vntill the time they receiued him: but afterward by and by the ship was at the Land, and they were deliuered from danger, feare, and vexation: so Christ will *r deliuer them who receiue him, which for feare of death were all their life-time subject to bondage*.

We haue good causes willingly to admit him, who is true, meeke, and mercifull: not like that false cruell and dishonest Emperour *Bassianus Caracalla*, who comming to the Citie of *Alexandria* in *Egypt* was most solemnely and willingly receiued; but extreame cruelty was executed by him vpon the Citizens: hee made them being assembled to see certain publike pastimes, to be compassed about by his souldiers, and an infinite number of them of all ages, conditions, and degrees mercilesly to be destroyed: but Christ *r is holy, harmelesse, and true; r iust and true are his wayes, who is the King of Saints, who is u a mercifull and a faithfull high Priest to make reconciliation for the sinnes of the people, who will succour those that are tempted, and comfort the wearied; he most willingly therefore should be receiued*.

4. If the Apostle *Paul* desired the Philippians to

x receiue

** receiue Epaphroditus his companion in labour with all gladnesse; may I not entreat all Christains to receiue the Lord Iesus with greater gladnesse, who commeth to his owne as he came to Bethania, sometimes to deliuer wholesome doctrine and instruction; there y Mary sat at his foote and hard his preaching; sometimes to giue sweete comfort and consolation, by ^a raising Lazarus from death.*

** Phil. 2. 39.*

** Luk. 10. 39.*

** Ioh. 11. 44.*

He commeth to his owne as a good husbandman to his vineyard, to ^b water it euery moment, to keepe it night and day; O how ioyfully should we receiue him, who will teach vs, comfort vs, refresh and preferue vs? King David receiued the Arke of God into his Citie ^c with gladnesse: should not we receiue Iesus Christ the Sonne of God with more gladnesse, in whom alone, and in whose ^d crosse principally wee may reioyce with ioy vnspeakeable and glorious?

** Isa. 37. 3.*

** 2. Sam. 6. 12.*

** Gal. 6. 14.*

Lastly, Let vs receiue Christ with submission of minde and great humilitie. Elizabeth said to the blessed Virgin: ** whence commeth this to mee, that the Mother of my Lord should come to mee?* It is euident by this, that accounting her selfe vnworthie of such companie, shee well-comed Marie in Humilitie?

Receiue
Christ in
Humilitie.
** Luk. 1. 4.*

May not we ** with all humblenessse of minde say;* Whence commeth this to vs, that the Lord of Life, the Sonne of God, the Sauour of the World should come and visite vs, to desire to dwell and remaine within vs?

** Eph. 4. 2.*

Surely euery one may acknowledge with

^f Gen. 31. 10.^g 2. Sam. 7. 18.^h Luk. 7. 6.ⁱ 2. Pet. 1. 11.

The place
wherein we
should re-
ceive
Christ:

^k Psal. 132. 3. 4. 5.^l Ioh. 14. 2.^m AQ. 16. 14.ⁿ Rev. 3. 7.^o Heb. 9. 8.

*Jacob, saying, ^f I am not worshie of the least of all thy mercies, and all the truth which thou hast shew-
ed to thy servant, and with David, ^g Who am I,
O Lord God, and what is mine house, that thou
hast brought me hitherto? euen as to be an house
and habitation for the King of glorie, and with
that godly contrition, ^h I am not worshie that
thou shouldst enter vnder my rooffe. No by ⁱ this
meanes entering shall be ministred vnto thee a-
boundantly, into the euerlasting kingdome of our
Lord and Sauour Iesus-Christ.*

Fourthly, touching the place which wee
should appoint for our Sauour to haue his resi-
dence in, let vs prepare our hearts for him; let
a Christian bee diligent and vigilant with Da-
uid, thus resoluing, ^k *I will not enter into the Ta-
bernacle of mine house, nor come vpon my pallet
or bed, nor suffer mine eyes to sleepe, nor mine eye-
lids to slumber, vntill I finde out a place for the
Lord, an habitation for the Lord, an habitation for
the mightie God of Iacob, The roome wherein
thou shouldst receiue him, is thy heart for his
lodging, to the end thou mayst be perswaded
that ^l he is preparing a place and mansion for thee
in heauenly Ierusalem.*

Desire thou two things for such a preparati-
on, that thy heart like ^m Lydia's may bee opened,
ⁿ *with the key of Dauid: 2. That thy filthy heart
may bee purged and cleansed by the blood of the
Lambe, & by the teares of vnfeined repentance, if
thy heart be opened, ^o Then a way into the holiest
place of all shall bee opened vnto thee. If thy heart*

p by faith be purified; a sure signe of Christs being in thee, and that he will abide in thee afterward: *Cor aperiendum est Deo, & claudendum Diabolo*; thou shouldest open thy heart to God, and shut the same to the Diuell.

Remember then; First, that the heart, is the place or seate of Christ, and of true Religion: Secondly, that it is the well-spring of our actions: Thirdly, that it is the most pretious part of man; therefore as traiterous *Absalom*, studied *q* to steale the hearts of the men of Israel, from the righteous King: So Sathan most diligently, laboureth to steale our hearts, from our blessed King and Saviour. But let vs *r* *keepe our hearts with all diligence*. The men of this World, vse to say that hee keepeth a good Castle, who keepeth his owne body: but the heart and soule, should rather bee kept as a Castle, to receiue the Lord of life, that hee may remaine therein. Let not Christians doe, as did the Bethlemites; they prouided not a *r* *roome for Christ, at his birth in the Inne*; and therefore hee was laide in a cratch.

Now wee reade not that after that time, hee returned euer to visite Bethleem, where hee was borne: but let vs, I say againe, with all carefullnesse, prepare our hearts to be his Mansion, and when hee shall take full possession of them, then our shut hearts, shall bee ** opened*; our narrow hearts *r* shall bee enlarged, for to *u* *runne the way of his commandements*; our darke hearts, shall bee *x* *lightned*, that wee may know the right of his

D d d 3

glorious

p Act. 15. 9.

August.

q 2. Sam. 15. 6
Bernard.
Serm. 46.*r* Pro. 4. 23.*r* Luke 2. 7.** Act. 16. 14.*
r Isa. 60. 9.
u Psa. 119. 32.
x Ephes. 1. 18.

^a Iere. 4. 14.^b Iohn 1. 14.^c Iere. 17. 9.^d Isa. 6. 10.^e Psal. 101. 4.^f Eccles. 1. 33.^g Hof. 10. 2.^h Ezech. 11. 19.ⁱ Heb. 3. 12.^k Deut. 28. 63.^l Deut. 30. 17.^m Ezech. 2. 4.ⁿ Iere. 9. 26.^o 2. Chr. 26. 16.^p Rom. 2. 4.

glorious inheritance; our filthy and polluted hearts,^a shall be washed and purged from wickednes, that wee may bee saued; our emptie hearts, void of grace, shall be well furnished by him, ^b who is full of grace and trueth.

If thou bee content to receiue Christ in thy heart, hee will then change thy heart, which by nature, 1. ^c is deceitfull and wicked; 2. which is ^d fat and senselesse; 3. which is ^e froward and crooked; 4. which is ^f double; 5. which is ^g diuided; 6. which is ^h stony and obdured; 7. which is ⁱ euill and vnfaithfull; 8. which will bee come ^k trembling, and astonied; 9. which is ^l turned out of the way, and diuerted; 10. which is ^m stiffe, and not bowed; 11. which is ⁿ unholy, and ⁿ vncircumcised; 12. which is ^o proud, and loftie; 13. which is foolish, ^p impenitent, and earthly.

It is most profitable, to know and lament the naturall wickednesse, senselesnesse, frowardnesse, doublenesse, vnfaithfulnesse, stiffenesse, loftinesse, foolishnesse, and hardnesse, of the heart; that euery one being touched with a sense, and sorrow of his owne corruption and misery, may be moued to pray seriously, that Christ would be pleased to remedie the same, saying:

*Paulinus in
P. Item. A.*

*Rumpe mei lapidem Cordis seruator Iesu
Vt mollita pio viscera melle, fluant:
Fac mea mens; ferro quo nunc est durior omni,
flexilis in rectum fiat ab igne tuo.*

Oh, but if thou giue place to Christ, that hee
may

may haue his residence within thee : 1. *Hee will* ^q create a cleane heart, and renew a right spirit within thee : 2. *Hee will* ^r giue vnto thee an vnderstanding heart, that thou mayest discern betwene good and bad : 3. *And a conuerted heart,* (for the Lord onely hath power to ^t turne againe the same at last :) 4. *Hee will make thy heart* ^v upright and sincere, and thou shalt walke in the vprightnesse thereof, seruing and louing him : 5. *With thy* ^u whole heart. Now as that mother pleading before Salomon, would not haue her ^x childe diuided ; so thy Sauour will not remaine in a diuided heart, because he tellèth thee, *that* ^a to loue thy God with all thine heart, with all thy soule, and with all thy minde, is the first and greatest commandement ; now none can so loue him, except he ^b giue his heart vnto him, to be his habitation, as he requireth : 6. *He will* ^c soften thy heart, that after trouble, ioy may come to thee : 7. *He will giue thee* ^d an heart of flesh, that thou mayest walke in his Statutes, and keepe his Iudgements : 8. *Hee will giue thee* ^e an honest and good heart, that thou mayest heare his Word, keepe it, and bring forth fruit with patience. 9. When Christ dwelleth within thee : *He will make thy heart* ^f faithfull like Abrahams, and ratifie his Couenant with thee, *thy* ^g heart shall bee stablished with grace, and settled in his seruice, so that thou shalt not bee carried about with diuerse, and strange Doctrine : 10. *He will make thy heart both* ^h new : 11. *And* ⁱ true, that God may doe well to thee : 12. *Thy heart shall be inclined vnto his Testimonies, and not*

^q Psal. 51. 10.^r 1. King. 3. 9.^t 1. Kin. 18. 37^v Psal. 101. 2.^u Deut. 6. 5.^a 1. King. 3. 16^a Mat. 22. 37.^b Pro. 23. 26.^c Iob 23. 16.^d Ezec. 11. 19.^e Luke 8. 15.^f Neh. 9. 8.^g Heb. 13. 9.^h Ezec. 11. 9.ⁱ Psal. 125. 4.^k Psal. 119. 36.

¹ Colof. 2. 11.^m Rom. 2. 29.ⁿ Psa. 131. 1.^o Isa. 66. 2.^p 1. Kin. 8. 58.^q Psa. 51. 12.^r 1. Sam. 16. 7

The heart
is the foun-
taine of
actions.

^r Mat 15. 18.^t Mat. 12. 35.

to couetousnesse: 13. ¹ In him thou shalt bee crucified, with circumcision made without hands, euen with the ^m circumcision of the heart: 14. Then ⁿ thy heart shall not bee haughty, neither thy eyes loftie, neither shalt thou walke in great matters hid from thee, thou shalt bee of ^o a contrite spirit, trembling at Gods word; and although the Heauen bee his throne, and the Earth his footstool, yet thou shalt bee a place of his rest, and hee will euer looke louingly to thee: 15. Then when hee shall ^p bow thine eare vnto him, to obserue his Commandements, it shall be penitent and heauenly; alwayes ^q free.

Now deare Christian, desirest thou thy heart to bee graced with holinesse, with wisdom, with sinceritie, and vprightnesse, with softnesse, and honestie, with goodnesse, and fidelitie, with strength, trueth, and humblenesse, with freedom, and repentance, and all good qualities? Then open thy heart to Christ; bee thou most willing, to giue the same to thy Sauour, to bee his habitation, who looketh not ^r on thy countenance, nor on the height of thy stature, but hee beholdeth thy heart, and what is in thy inward affection.

Again, seeing thy heart is the fountaine of all thy actions; for these euill things, which ^s proceed from the heart, defile the man, and ^t an euill man, out of the euill treasure of his heart, bringeth forth euill things, as a good man, out of the good treasure of his heart, bringeth forth good things: thy speciall care should bee, that the same may euer

euere bee honest and cleane. If the Romanes appointed by a Law of the twelve Tables, that their fountaines, or well-springs, should be most diligently kept from pollution and filthinesse; should not all Christians most circumspectly wisely, that their hearts may be preserved from poison, from dung, and all pollution? For such as the heart and inward cogitations are, such shall bee thy life and outward conuersation: When the man of God, *Elisha*, was about to heale the bitter, and venemous waters of *Iericho*; ^a hee went vnto the spring, and cast therein salt: When God is to reforme thy cull life; first, he will goe to thy heart, and powreth grace, and sendeth his Spirit there; so thy heart being cleansed, and well guided, thy actions shall be holy, according to Gods Word.

But if thy heart remaine vn honest and filthy, that is a fearefull presage, of some great approaching calamitie. When the Temple, the house of God, which should haue beene kept most holy, was made a ^x house of Merchandize, and a denne of *Theenes*; that was a forerunning token, of a sudden, and dolefull destruction to come vpon *Ierusalem*: So when the heart (which ought to be most sanctified) becommeth profane and polluted; some heauie iudgement, is very neere that captiue, who is so plagued.

Also consider, that thy heart is the most excellent part of man, and therefore fittest, and most apt for Christ, the excellent King of glory, that hee may abide therein: and if ^b there was a

E e c

debate

Front.
lib. 2. &
Trenelli,

^a 2. King. 2. 21

^x Ioh. 2. 16.
^a Math. 21.
13.

The heart
the best
part of
man.
^b Iude 9.

e Philo. 22.

d Reuel 3. 7.

e Reue. 22. 17.

f Eccle. 38. 11.

Stepha.

debate and contention betweene *Michael* the Archangel, and the Diuell, for the body of *Moses*; will not *Sathan* strue more eagerly for thy heart, and the soule of a Christian? But dedicate thou thine heart to thy Saviour, seeking the same from thee. The Apostle *Paul* did write to his deere friend *Philemon*, *e* *to prepare him lodging*: Thy Lord and louing husband, saith to thee, prepare mee lodging, euen thy heart to bee my dwelling place; studie thou againe I remember thee, to doe three things for such preparation: First, to open thy heart, at the least by praying to him, *d* *who hath the key of David*, to open the same: Secondly, by sweeping thy heart, with the Beesome of repentance: Thirdly, by requesting him, more earnestly to come to thee. Let him that readeth this booke, and him *e* that heareth it, say, come now; when of his goodnesse hee hath commanded, labour diligently to keepe him. If the wise-man thus counselleth thee, concerning an earthly Phisitian; *f* *Give place to him, let him not goe from thee, for thou hast neede of him*; mayest not thou bee also counselled, to give place to thy heauenly Phisitian, not to let him depart from thee, for thou hast continuall neede of him?

Wee reade of one *Syrna*, daughter to *Damethus* King of *Caria*, that shee was well content, to bee married vnto the Phisitian *Podalirius*, albeit a stranger, because hee cured her, wounded with a fall from the house; shee did retaine and reuerence her husband: Thou by sinne, hast gotten

gotten a more dangerous and deadly fall, thy Mediciner vouchsafeth to heale thy sicke soule; first, giue then a place to him, and suffer him not to goe from thee, labour greatly, euer to retaine and reuerence him.

Moreouer, during his residence with thee, vse all manner of diligence, employing thy selfe to the vttermost of thy power, to entertaine him most kindly; studie thou with thy whole indure to make a feast vnto him, giue to him the dishes and delicacies wherewith he is fed, where in hee delights: Oh Christian, remeiber with consideration, that thou hast wonderfull good reason, to make a feast vnto thy blessed Sauour, remaining with thee.

Did *Abraham* make a great feast, the same day, that *Isaac* was weaned? Wilt not thou make a banquet to Christ, when thy soule is weaned from sinne? Did *Isaac* make a feast, to *Abimelech King of the Philistines*, when a Couenant was betwene them? Shalt not thou make a banquet to Christ, who hath made a Couenant with thee, who is King of Heauen and of all Nations? Did *Ioseph* feast his brethren, especially his younger brother *Benjamin*? Shalt not thou feast thy Redeemer, the first borne among many brethren? Did *Aaron* and all the Elders of *Israel*, entertaine *Iethro* father-in-law to *Moses*? They came to eate bread with him before God: Shalt not thou labour with all industrie, and carefulnes to entertaine him, thy everlasting Father, the Prince of peace, the Lord of life and saluation?

Ecc 2

We

Entertaine
Christ re-
mainig
within thee

Gene. 21.8

Gene. 26.39

Ge. 43.34

Rom. 8.39.

Exod. 18.12.

Isa. 9.6.

With what
entertain-
ment Christ
is feasted:

Humilitie.

201. 10. 11.

164. 12. 13.

o Pfal. 139.

201. 10. 11.

p Math. 18. 4.

9 Prou. 22. 4.

Sorrow.

2. Cor. 7. 10.

f Pfal. 51. 17.

Joel 2. 13.

u A. 3. 37.

u H. 3. 14.

u Mich. 4. 10.

b Pfal. 126. 5.

201. 10. 11.

201. 10. 11.

201. 10. 11.

201. 10. 11.

201. 10. 11.

201. 10. 11.

201. 10. 11.

201. 10. 11.

c Reu. 16. 10.

201. 10. 11.

201. 10. 11.

d Eph. 3. 17.

201. 10. 11.

201. 10. 11.

201. 10. 11.

e A. 3. 37.

f Heb. 11. 6.

W^e will now for thy edification briefly de-
clare, what entertainments thou shouldst bring to
Christ abiding within thee: first humility and
lowliness of minde which our Lord much re-
gardeth and rewardeth. For he will reuine the
spirit of the knoble and giue life to them that are of
a contrite heart; also, Them that be mecke will he
guide in iudgement and teach the humble his way;
for certainly the humblest shall be the greatest in the
kingdom of heauen, the reward of humilitie and the
fear of God, is riches, and glory, and life.

Secondly, *Godly sorrow* and true contrition
for thy foolish sins and iniquities, *the sacrifices of*
God are a contrite spirit, a broken heart, a rent heart,
with griefe, *a pricked heart with sore displeasure*
for displeasing thy Saviour, *chattering like a*
Crane, mourning as a dove, sorrowing like a wo-
man in trauell, and thus *sowing in seares shall*
reape much; It is said more frequently then true-
ly by the Gracians, *God is not for the fortunate*. That
he is fortunate who liueth without sorrow: but
Christians far more wisely, That he is unhappie
and infortunate who liueth without sorrow and
griefe for his sinnes, the time of his trouble shall
afterward come, so that, *he shall gnaw his tongue*
for sorrow and vexation.

Thirdly labour to haue faith, without which
Christ will not dwell in thine heart, without the
which thou hast not an eye to see him, neither
an hand to apprehend him, nor a place to lodge
him, seeing *faith is that which purifieth the heart,*
without the which it is impossible to please God.

OW

201. 10. 11.

Fourthly,

Fourthly make hast to crucifie and cast away thy sinnes displeasing him; *even thy lewde conversation in time past, the old man that is corrupt through deceivable lusts*; if thou be Christs, desirous to giue him pleasant entertainmēt, thou wilt *crucifie the flesh with the affections thereof*, thou wilt speedily remoue the euill which displeaseth him, for as the Daughters of Heth *were grieued of minde to Isaac and Rebeckah*, so our sinnes they wearie Iesus and grieue his holy spirit, also they annoy and destroy the soule of man; the naturall Poet saith truely.

Banishment of sinne.
Eph 4. 22.

Gal. 5. 21.

Gen. 26. 35.

*Qua ledunt oculos festinat demere, quid si
Est animus, differtur curandi tempus in annum.*

Horat. Epist. 2.

Let vs vse all diligence, without delay to expell our hainous infirmities; which defile our hearts, displease our Saviour, and destroy our soules, that are much more to be regarded and cured then our bodily eyes.

With Regeneration.

Fiftly *be renewed in the spirit of our minde, and put on the new man which after God is created in righteousness and holinesse*, and feast thy Saviour with loue obedience and with the fruits of true repentance, those are the sauory & pleasant meats which Iesus loueth: Indeede *Isaac* delighteth to eat venison, but Christ is onely feasted with regeneration.

Eph. 4. 23.

Gen. 27. 3.

Touching the tokens to know if Christ remaine within thee, and be entertained by thee, obserue; that as it is knowne when a King dwel-

Tokens to know
Christ entertained.

leth within a hid place by their signes: First, There are Porters abiding at the gate and entrie, nor suffering vagabonds or beggers to enter within: Secondly, There is cleannesse and honesty in the Courts, no dunghill or filthinesse: Thirdly, There is magnificent, State-linesse and Tapistrie in the Halles: Fourthly, There is honest companie, Noble personages, Graue counsellors, Wise, Learned, and Godly men resorting hither: Fifthly, There is good furniture and plentifull prouision, beseeming a Royall estate.

So also it will be soone knowne, if the great King abideth within thee: 1. Then as ^m *Iehoiada* set porters by the gates of the house of the Lord, euen of the materiall temple of timber and stone, that none that was vncleane should enter in; so thou wilt haue a porter at the gate of the spirituall temple, thou wilt pray with the Prophet ^a *set a watch, O Lord, before my mouth and keepe the doore of my lippes*, thou wilt ^o *make a couenant with thy eyes*, that vanity come not within, by that way; thou wilt set a porter before thy eares and ^p *not heare the instruction that causeth thee erre from the word of knowledge*: 2. Thou wilt not haue ^q *corrupt communication in thy mouth*, nor ^r *uncleannesse shall be named by thee*, ^t *thy speech alwaies shall bee gracious and powdered with salt*; and thou shalt rightly ^t *speake the language of Canaan*, to the glory of God, & to the vse of edifying, *that it may minister grace vnto the hearers*: 4. thou ^u *hauing all sufficiencie in all things shalt abound in euery good worke*:

^m 2.Chro.23.
19.

^a Psal.141.3.

^o Iob 31.1.

^p Pro.19.27.

^q Ephes.4.29.

^r Ephes.5.3.

^t Colos.4.6.

^t Isa.19.18.

^u 2.Cor 9.8.

*worke: 5. and ^xworking righteousnesse shal be
accompanied by the holy Angels, and accepted with
God; who will giue vnto thee contentment here,
and happinesse for euer: to whom with his
sonne and holy spirit be eternall praise
and glory. Amen.*

^x *Act. 10. 35.*

F I N I S.

4401210

CHRISTS

STARRE:

OR,

A CHRISTIAN

TREATISE FOR OVR

DIRECTION TO OVR

SAVIOVR, AND FOR OVR

conjunction with him.

DECLARING CHRISTS

Excellencie, our necessitie of him,

his great loue and manifold mer-

cies bestowd vpon vs; as also

some of our duties.

By W. NARRIS P. of Deynt.

A. PETER 3. 18.

*Given to grace and in the knowledge of our Lord and Saviour Iesus Christ,
whom be glory both now and evermore. Amen.*

Δις και τρις το χαλμα, και πολλας τας ες ορια

Nunquam tamen dicitur, quod nunquam fasso dicitur.

LONDON.

Printed by I. L. for Philemon Stephens and Christopher Merdith, who sell to
be sold at their shop, at the signe of the Golden Lyon in

Pauls Church-yard. 1655.

The PETITION of
ANDREW DRUMMOND.



PRUDENTISSIMI
AC POTENTISSIMI
PRINCIPIS IACOBI, I.
DEI GRATIA, MAGNE

Britannia, Francia, &
Hibernia, Regis &c.

Precclarissimorum Prophetarum *Davidis* atque
Mosis verbis concepta parænesis.

I. CHRON. 28. 9.
Carole *filii mi*, agnosce Deum patris tui, & cole eum
corde *integro*, & animo *studioso*; quia omnia
corda *exquiris* Iehoua, & quodque figmentum
rogationum intelligit: si exquisueris eum, in-
uenietur abs te: sed si dereliqueris eum, rejecer-
te in perpetuum.

DEUT. 30. 19.
Quare elige vitam, diligendo Iehouam Deum tuum,
auscultando voci eius, & adherendo ei, ut vivas
tu cum semine tuo.



AD



AD
SERENISSIMUM
ET ILLUSTRISSIMUM
PRINCIPEM CAROLVM
MAGNÆ BRITANNIÆ
PRINCIPEM, &c. FILIVM
CHARISSIMVM.



AROLVM mi filij, mea spes,
mea certa voluptas
Deliitæq; patris,
solertj indagine prudens,
Tu patrium cognosce deum,
venerare fidelj

Mente, & sincerj toto conamine cordis.
Quippe parens mundi tacitæ molimina mentis—
Cuncta videns trutinat, rimatur pectoris alij
Occultas latebras : Quem si digneris honore
Eximio, si rite colas, si semper adorans
Peruigili quæras studio, tutamine scurj
Fælix, inuenies certo facilemque bonumque :
Sine quo abesto nefas) cōtempto numine spernes
Munificum patrem, iusta ille accensus ab ira,
Dejiciet fragilem linquens in sæcula fontem.

Quare age, quamprimum prælustris præmia viræ
Delige, dum dominum cæliq; soli; potentem
Charū habeas, firmè teneas, dum iussa capeffas
Sospes eris semper, sælix erit aurea proles,
Fælices nati, fortunatique nepotes.

Illustriss. Celsitud. Vestra

Servus addictissimus,

G. Narne.

TO



TO THE MOST
Illustrious and Mightie
Prince CHARLES, Prince of
Great Britaine, Grace in this
life, and Glory in the life
to come.

Religious and most gracious PRINCE.

His Treatise, that
chiefely concerneth
Christ Iesus, and
directeth to him,
the Prince of all
glory and of our saluation; doth
most fitly belong to you a Prince
of such worth, and of so great ex-
pectation. Let it please your grace
therefore fauourably to accept of the
same,

THE EPISTLE

same, which with all humilitie and submission, I one of your meanest seruants doe present vnto your Highnesse: By such acceptance, as you will giue to the world, notable and comfortable testimonie, that you are an earnest imitator of the godly courses of your pious and Princely father, a Paterne and a Patrone of godlinesse and learning, who therefore by a * stranger is iustly called, Nostri huius sæculi miraculum, and to whom we may speake, as Varus Germinus that Orator said to Cæsar the Emperour, Cæsar, qui apud te audent dicere, magnitudinem tuam ignorant; qui non audent, humanitatem. So you will also giue euident and ample declaration, that you are an happie follower of your heauenly

* Idem in
discursu de
virtutibus
Principum,
in Epistola
nuncupat.

DEDICATORIE.

*heauenly Father, your most blessed
 Creator and Saviour, who hauing
 his dwelling on high, abaseth him-
 selfe to behold the contemptible
 things of this earth, who did graci-
 ously receiue * two mites from a
 poore widow, and of whom a wil-
 ling minde is accepted according
 to that a man hath, and not ac-
 cording to that he hath not? But
 if any shall say, that by presenting
 these small trauels to so high a Prince,
 I doe presumptuously, and that by
 publishing them in such a learned na-
 tion, I doe superfluously: This, I an-
 swere, is the comfort encouraging me,
 that goodnesse (God be thanked) in
 your sacred person is conjoynd with
 greatnesse, that Courtesie and Cle-
 mencie in you, doe grow up with Au-
 thoritie*

Psal. 113. 5.

** Mar. 12. 43.*

2. Cor. 8. 12.

THE EPISTLE

Psal. 138. 4.

thoritie and eminency, hoping assuredly your Grace will be well content, to suffer me patiently at this one time to write to you: who at all times (as my bounden duetie requireth) shall earnestly pray for you, euen that the great God may grant you according to your heart, and fulfill all your purpose, for his glory and your eternall felicitie.

Againe, if it be said, that I come with the dimme light of a small candle, where many bright torches are already shining, and with a rurall pipe where many silver trumpets are melodiously sounding: This is my heartning, that the most learned and laborious, are the most modest and gentle censurers, they wil reuerence the grace of God, euen in his simplest seruants;
the

DEDICATORIE.

*the most iudicious and spirituall with
* the spirit of meekenesse, will take
in good part the unworthy labours of
their inferiours, in any way tending to
the edification of the Church of Christ
Iesus.*

*Now in the humblest manner I
can deuise, I craue your Princely pa-
tience, pardon for my boldnesse and
presumption; and prostrate vpon the
knees of my heart, I instantly beseech
the Almighty and most-mercifull
God to blesse your highnesse, with
heauenly * blessings from aboue,
with blessings of the deepe that ly-
eth beneath; that the soule of our
hopefull Prince may be bound in
the bundle of life with the Lord thy
God, who will teach your Highnesse
by his holy Spirit, and keepe you as*

** Vacui la-
boris inui-
dent labori-
bus aliorum,
& omnium
collocant o-
peram su-
am, ut de-
prehendant
quod queant
reprehen-
dere.*

Gen. 49. 25.

1. Sam. 25. 29.

Psal 17. 8.

THE EPISTLE, &c.

Psal. 91. 15.

*the apple of his owne eye, and satisfie
you with long life, and glorifie you
with endlesse saluation in his heauenly
kingdome for euer, remaining*

Your Highnesse most

humble seruant :

W. NARNE.

To



To the Christian Reader.

A ^aWake and ^bArise,
^cCome and see,
* Take up and read,

^aEph. 5. 14. ^bCant. 2. 10.
^cIohn 1. 46. * ^aAugst. lib. 8.
^ccaus. cap. 12.

B ^dElecte and ^eremember,
^fDoe good, and ^gsuffer,
^hStrengthen others and ⁱpraise
God.

^dLuke 8. 10. ^eIoh. 15. 10. ^fPsal.
34. 14. ^gPhil. 1. 29. ^hLuk. 22. 32.
ⁱPsal. 147. 12.

EPHES. 6. vers. 18.

*And pray atwaies with all manner of prayer and sup-
plication in the spirit; and watch thereunto with
all perseuerance.*

1. THAS. 3. 23, 24, 25.

*Now the very God of peace sanctifie you throughtout,
and I pray God that your whole spirit; and soule,
and bodie may be kept blamelesse vnto the com-
ming of our Lord Iesus Christ.*

*Faithfull is hee which calleth you, who also will
doe it.*

Brethren pray for vs.

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STS

CHRIST HIS STARRE,

OR,

A CHRISTIAN TREATISE FOR OVR

Direction to our Sauour

and for our conjunction
with Him.

CHAP. I.

Of Christ His Excellencie.



Because the gate is strait and
the Way narrow that leadeth
vnto Life, and our
iniquities are as a weighty
burthen too heauie for vs,
wee our selues are weake,
foolish, and (by nature)
haue no understanding so
doe well: being a sinfull nation,
a seed of the wicked
corrupt children, that are
gone backe-ward

B

hauing

*Some causes
wherefore
few are sa-
ued.*

Math. 7. 44.

Psal. 38. 4.

Ier. 4. 22.

Math. 23. 13.

Isa. 4. 3. 5.

• Ier. 17. 9.

† Iam. 1. 27.

‡ Heb. 12. 1.

h 1. Pet. 5. 8.

i 2. Tim. 3. 1.

k 2. Pet. 3. 1.

l Math. 14. 12.

m Ier. 6. 4.

n Math. 20. 16.

o Mich. 7. 14.

p Luk. 12. 32.

q Math. 7. 13.

r 1. Pet. 4. 18.

† Hof. 4. 6.

Saluatiō on-
ly in Christ.

† Act. 4. 12.

having many cruell and craftie enemies, compas-
sing about vs, drawing neere vnto vs, remaining
within vs, fighting against vs, our deceitfull and
wicked heart readie (like a false Dalilah) to betray
vs, the world to allure and defile vs (so that this
is a principall point of pure religion, to keepe our
selues vnspotted of the world) & sinne hanging so
fast on vs, our aduersary the Diuell like a roaring
Lyon seeking to deuoure vs. These are the worst
and i Last dayes, most perilous times, men are be-
come vnholly, unthankfull, louers of pleasures,
more then louers of God, k Mockers which walke
after their vngodly lusts, l Iniquitie hath increa-
sed, and the loue of many hath waxed colde, m The
day declineth, and the shadowes of the euening are
stretched out, The wholesome word of God for
the most part (alas) being vilipended and misbe-
leeued. Hence it commeth to passe (which with
anguish of soule, with bitterness of spirit, and
heauinesse of heart, is daily to be lamented and
deplored) n That many are called, but few chosen,
that the o flocke of Gods heritage, which dwell so-
litary in the wood as in the midst of Carmel,
is but p a little flocke, q Many there be which goe in
at the wide gate and broad way, that leade to de-
struction, r If the righteous scarcely be saved, where
shall the vngodly and sinner appeare. † People perish
eternally and are destroyed for lacke of knowledge,
and holinesse.

Now forasmuch as this is a most vndoubted
truth, without all controuersie, that saluation is
to be gotten in Christ Iesus onely, † For among

men

men there is given no other name vnder heauen, whereby we must be saved; he is ^a that beloued Son, in whom God is well pleased, for his sake God will be mercifull to our vnrightheousnesse, ^z and will no more remember our sinnes, and iniquities, ^a Grace and truth, and happinesse commeth by our Saniour Iesus vnto us: My purpose and prayer is therefore, That this Treatise (^b By the helpe of the Spirit of Iesus Christ) may be a furtherance of our timous comming to him, & of our most happy conjunction with him, *Who is ^c the day-spring from an high*, visiting vs for our saluation; That the same, I say may be to vs (*As his Starre was vnto the wise men*) both a motiue and direction, moouing vs to goe forward, and directing vs in our way, to bring vs vnto him, ^d *Who is the roote and generation of Dauid, and the bright morning Starre, euen the shining ^e Starre of Iacob, and eternall light of glorie.*

That Starre, which appeared to the Wise men in the East, was not any of the fixed Starres, or planets, because they commonly are seene aboue the vpper Region of the ayre, and haue their ordinary motion, neither was it any naturall apparition, which hapned in the inferiour Region of the ayre, suddenly vanishing away, but rather (according to the opinion of some) it was an Angel of the Lord; representing the forme of a Starre, or else as *Chrysostome* saith, (whose iudgement in this is best allowed) a certaine miraculous new Starre (such a new Starre was seene as a learned Diuine testifieth) in the

^a Math. 17. 5.^z Heb. 8. 12.^a Ioh. 1. 17.^b Phil. 1. 19.^c Luke 1. 7.^d Reu. 22. 6.^e Numb. 24. 17.

The reason
of the Title
of this Treatise.

See Piscator
upon Mar-
thew.
Vide itine-
rarium totius
S. Scripturae.

See Plato in
Alcibi.
Cicero lib.
de Diuinis,
Strabo lib. 6.
Geogr.
Piccolomi-
neus de de-
fin.

Accidit huic
nomini idem
quod nomini
Tyranni i-
tem Sophi-
sta.

yeere of God, 1572. Seruing the Wise-
men for the time; And albeit this Starre, which
as *Augustine* thinketh, was gouerned by an An-
gel of God, did first appeare vpon the day of the
conception of Christ, being the 25. day of
March, as *Nicephorus* and *Chrysostome* obserue;
and was seene for a whole yeere, and 41 weekes,
that is, to the sixt of *January* in the beginning of
the second yeere after the Natiuitie of Christ,
it wanted eleuen weekes of two yeere; Yet not-
withstanding of this long appearance and shi-
ning, some few Wise-men only came to the
knowledge and presence of Iesus Christ by the
helpe thereof. These might iustly haue beene
termed Wise-men although called by this name
Magi, which word primitiuely expresseth those,
who were altogether cōuersant in things diuine,
and gaue themselves to the knowledge of hard
things, to finde out the secrets and mysteries of
nature, so according to *Varinus* they were both
Priests and Philosophers, asmuch regarded a-
mongst the Persians, as the *Gymnosophists* were
esteemed amongst the Indians, as the Philoso-
phers amongst the Grecians, or the Prophets or
Cabalists amongst the Hebrewes, so that name
anciently was farre diuerse from Inchanters or
Magicians, although afterward through abuse it
was taken in an euill part, but was not so from
the beginning.

And surely: First, their perillous and tedious
journey vndertaken for Christs cause, question-
lesse with great expenses, and perhaps with
derision

derision and opposition of many. Secondly, their diligent inquisition for the babe. Thirdly, their exceeding great joy wherewith ** they rejoyced, when againe they saw the Starre.* Fourthly, their humble worshipping of him, *whom they found in the house with his mother.* Fifthly, their presenting of gifts vnto him, *euē gold, incense, and mirrhe.* Sixthly, their obedience to that heavenly warning, Albeit the same was contrary to the commandement of a mightie and a cruell King; all of these were manifest euidences of true wisdome.

Such fruits wherof, I heartily wish not to few, but to many: Yea to all, who shall reade or heare the words of this little booke, namely, that they may attaine to the sauing knowledge of Iesus our Lord, *not to be idle nor vnfruitfull therein,* but knowing him *they may come to him,* for his *sonnes shall come from far vnto him to be nourished at his side,* that in their iourney comming to him with *Dauid,* *they may seeke him* with their whole heart, and with the Prophets, *they may inquire and search of the saluation which is vnto him,* that they searching for him, *may finde him,* that finding him and the permanent pledges of his gracious presence, *they may reioyce in him* continually: That reioycing in him, *They may fall downe before him, worshipping him willingly, making supplication to him earnestly,* *offering their bodies and soules an acceptable sacrifice to him most willingly,* *Seruing their Lord in feare and reioycing in trembling, kissing the Sonne left*

* Math. 2.

f 2. Pet. 1.8.

g Isa. 60.1.

h Ps. 119. 10.

i 1. Pet. 1. 10.

k Ier. 29. 13.

l Phil. 4. 4.

m Isa. 55. 14.

n Rom. 12. 1.

o Psal. 3. 11.

^p Isa. 45. 17.

The prayer
of the Author
^q 2. Cor. 1. 3.
^r Isa. 63. 15.

^c 2. Tim. 2. 26

^t Psal. 116. 16.

^u Pro. 5. 22.

^x Colof. 1. 13.

^a 1. Pet. 2. 9.

^b Rom. 12. 2.

^c 1. Cor. 15. 49

^d Rom. 8. 7.

^e Ephe. 4. 1.

^f Heb. 12. 9.

^g Colof. 2. 6.

^h Act. 26. 18.

he bee angry and they perish in the way, when his wrath shall burne suddenly, but that they may constantly, continue in the course of his commandements, that they may be the true ^p Israel of God, which shall be saved in the Lord, with an everlasting saluation, neuer to be ashamed nor confounded world without end.

Almighty and blessed God, ^q the father of mercies, and the God of all comfort, ^r looke downe from the heauen, and behold from the dwelling place of thy holinesse and glory, thy poore and vnworthy seru-
uant, and seeing it is thy accustomed manner, by weakest instruments to doe greatest workes : Grant of thy gracious goodnesse, that by this ministerie many ^s may come to amendment, out of the snare of the Diuell, that ^t their bondes being broken, and the ^u cordes of sinne wherewith they were holden being cut, the prison ^x doore being opened, they may bee deliuered from the power of darkenesse, and translated into the kingdome of Iesus, that the vaile of ignorance being remoued, sinne subdued, and their earthly affections mortified, they may bee ^a called vnto his marue-
lous light, and ^b be changed by renewing of their minde, they may ^c beare the image of heauenly A-
dam, ^d walking after the spirit in loue, ^e worthie of their Christian vocation, ^f that they may haue their hearts stablished with grace, that after they haue receiued Iesus their Lord, they may remaine rooted and built in him, so ^h that they may receiue forgiuenesse of their sinnes, and inheritance among them which are sanctified by faith in him, Amen.

For

For our more encouragement, and better progresse in this purpose, let vs with diligent attention consider : First, how excellent Christ is in his owne nature : Secondly, how necessary he is for vs : Thirdly, how mercifull and gracious towards vs. To the end wee may bee moued to esteeme highly of him, because of his excellencie, to seeke him earnestly, because of our necessitie, and to receiue him most louingly, because of his great mercie and manifold benefits, which he imparteth most plentifully vnto vs.

Christ his excellencie will appeare the more cleerely, being illustrated by some comparisons : Hee is more precious then the fruit of the Earth, then Gold and Pearles, then the Heauens, then Men, then Angels. 1. The fruit of the Earth is *precious*, as the Apostle saith ; and of all the fruit thereof, that Palme-tree growing in vpper Babylonia, is the most excellent and commodious, the most profitable plant, giving vnto man, whatsoeuer his neede beggeth at natures hand, affording sundry and wonderfull commodities, namely Wine, Hony, and Vineger. *Strabo* and *Niger* addeth a fourth commoditie that it yeeldeth Bread, and *Antonius* the Hermite findeth a fift commoditie, little inferiour to any of those foure, which is, that from the selfe same Tree, is drawne a kinde of fine flaxe, of which people make their garments, and with which they prepare the Cordage for their Ships ; and that this is true, *Athanasius* in the life of *Antonius* the Hermite confesseth, declaring that hee receiued

The methode
of this Booke

Christ more
worthie then
the fruit of
the Earth.

Iam. 5. 7.

*Herod. in
Clio. lib. 2.*

Read the first
booke, of the
first part of
the Historie
of the World.
chap. 3. Sec. 12

partakers of the gift of this Adoption, and consequently will attaine to this honour, authoritie, and estimation.

k 1. Sam. 2. 30

l 1. Pet. 2. 17.

m Mal. 1. 6.

n 1. Cor. 6. 20.

o Isa. 29. 13.

p Joh. 4. 24.

q Prou. 3. 9.

3. *k* God will honour them, that honour him, and they that despise God shall be despised. It is the Apostle Peter his exhortation, *l* to honour an earthly King, farre rather we should honour our heavenly and immortal King.

A sonne honoureth his father (saith the Lord of Hostes) and a seruant his master. If we be dutifull children to so louing a father, if we be obedient seruants to so liberall a master; we will labour to the vttermost of our power to honour and *n* glorifie our God in our bodie, and in our spirit; neither will be content with the reprobate Iewes, *o* to come neere to our Lord with our mouth, and to honour him with our lippes; in the meane time, remoouing our hearts farre from him, but we will worship and honour him *p* in spirit and truth, sincerely and constantly.

As also we will *q* honour the Lord with our riches, and with the first fruits of all our increase; Then we may assure our selues, that the Lord will fill vs with abundance of his grace, he will honour and blesse vs with heavenly blessing and euerlasting honour, if not in this earth which is the place of our captiuitie, and should be to vs the schoole of humilitie, yet assuredly in the kingdome of heauen, the appointed place of our victorie and glory.

Lastly, for the vse of this doctrine, the consideration of it should mooue vs: 1. to contemne
this

7
Vse three-
fold.

this earthly and transitorie glorie: 2. to seeke for heauenly and permanent honour: 3. to suffer patiently in this earth, the reproach and contempt of the wicked.

1. As for the credite of the world, and this vulgar applause, it is to bee contemned of wise Christians: 1. because there is labour and danger in the seeking of it: 2. because there is more labour and danger in keeping of it: 3. because it is of short continuance and durance, for that it is an effectlesse, and hurtfull thing.

That similitude of *Anshelmus*, is worthy of obseruation, comparing men who hunts for worldly honour, to little children following butter-flies: there is trauell and perill in persuing of them, no gaine nor commoditie by possessing of them, which are neither profitable for food nor rayment.

Againe, earthly honour is oftentimes the nurse of pride: high preferments, and vulgar praise, are to the wicked, fortunes and procurers of some fearefull punishment, as may be scene in *Herod Agrippa*, who being applauded by his flatterers, *because he gane not glory vnto God, an Angel suddenly smote him, and he was eaten of wormes.*

Moreouer, worldly glory is an occasion of enuie in others; The holy and humble men of God, *David*, and *Daniel*, When they were honoured, they were then most enuied, and the enuie and malice of their enemies had beene effectuell against them, except the fauour of the Almighty God had preserved them, when

*Anshelm. in
Similit.*

AA. 12. 23.

1. Sam. 18.

9.

Dan. 6. 4.

hee himselfe had preferred.

Alas, for the foolishnesse of worldlings, who mis-regarding durable & sure honour from God, care with *Saul* to haue *u* *honour only amongst the people*, and for their madnesse, who labouring to hold their renowne and reputation in the world, dare not professe or practise those duties, which may tend to the honour and glorie of the Almighty, because with some Iewes, *x* *they loaned the praise of men, more then the praise of God.*

Whosoeuer then shall studie to be crowned with the vanishing shadow of earthly estimation; let them remember the inconstancie of that perishing dignitie, and the mutabilitie of all worldly things, that *x* *the fashion of this world doth passe away*, and the glory thereof, vanisheth like the vapour of smoake, and that the *b* *Lord of Hostes hath decreed this to staine the pride of all glory, and to bring to contempt all them that be glorious in the earth.* This God did to *c* *Adonibezack*, a conquerour of many Kings, but at last himselfe is conquered, disgraced, and brought to a shamefull death, so is worldly honour and glorie dangerous, brittle, painefull, and very transitorie. We should endeauour to be beautified with euerlasting honour, *e* *to receiue that crowne of life, enen that f* *incorruptible crowne of glory, by ioyning vertue with our faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse Love.*

a 1. Sam. 15.
39.

x Ioh. 12. 43.

a 1. Cor. 7. 31

b Isa. 47. 9.

c Iud. 1. 7.

e 1. Tim. 1. 12.

f 1. Pet. 5. 4.
83. Pet. 1. 3, 6,
7, 10.

a. d. m. c.

If we doe these things we shall neuer fall from grace, nor glory, vnto shame and miserie.

As tribulation, and anguish shall be vpon the soule of every man that doth euill. So to every man that doth good, shall be glory and honour, and peace for ever.

It is a great pitie, that the children of this world should be in their generation wiser, then the children of light: how carefull and earnest are they to attaine to vncertaine and decaying glory! how carelesse are Christians to bee honoured with most solid and certaine glory! The man scarce worthy to be named *Erostratus*, was so desirous to be remembred, that with his owne hands, he burnt the stately Temple of *Ephesus*; And *Empedocles* the Philosopher, thinking thereby to be accounted immortall, did cast himselfe in the burning hotte Mountain *Atna*; where he was consumed into ashes.

But we should giue diligence, to exercise our selves vnto godlinesse, both by doing and suffering to make our light shine before men, & so our hearts be stablished, and wee haue in everlasting remembrance, we shall enjoy a kingdome, thrones of Maiestie, and the neuer fading crownes of incorruptible glory; when we shall inherite all things, & the Lambe of God, leading vs vnto the lively fountaines of Celestiall waters. & thus shall it be done to the man, whom the King of heauen will honour.

3. Let the assurance we haue to possess this glorious inheritance, immortall, that fadeth not, nor incourage and hearten vs, to suffer with

1 Rom. 5.9.

1 Luk. 16.8.

Horat. & alij.

1. 12. all.

1. 1. Titus.

1 Math. 5.10.

1 Pet. 1.12.

1 Reu. 21.7.

1 Rel. 7.17.

1 Pet. 6.11.

1. 1. 1. 1.

1. 1. 1. 1.

1 Rom. 8.17.

Heb. 12. 2.

1. Pet. 4. 13.

2. Pet. 1. 11.

Joel 2. 17.

Isa. 51. 7.

*Erasm. in
simil.*

Joel 2. 11.

1. Cor. 9. 11.

Chrys. in

Johan.

1. Cor. 12. 2.

Rom. 5. 7.

1. Cor. 12. 2.

1. Tim. 3.

1. Tim. 3.

Rom. 8. 12.

Christ paine and shame, that we may be glorified with him in his Kingdome, being our blessed Saviour: who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

Should not we reioyce inasmuch as we are partakers of Christs sufferings, that when his glory shall appeare, we may be glad and reioyce continually, perswading our selues, that God will not giue for euer his heritage into reproach, because thus Hee spaketh to vs, *Hearken vnto me, ye that know righteousness, the people in whose heart is my Law: feare not the reproach of men, neither be ye afraid of their rebukes, for all the shame and ignominie, that the wicked can doe to the godly, will soone vanish and decay. The righteous may be compared to that herbe called Adiantum, or Maidens haire, albeir, water be cast vpon it, remaineth not the hearbe appearing to be dry. So the contempt and ignominy done to the Saints abideth not, and therefore more patiently they may be content to suffer the same: when as the glorie of the wicked shall flie away like a wind, after it hath pined them, for as a worme consumeth the tree, it breeds with the rust of yron that sticketh thereto: so vaine glory destroyeth that soule which nourisheth it: but the Elect at all times will reioyce vnder the badge of the glory of God, which Christ in due season most abundantly will vouchsafe vpon them, to him be praise, honour and glorie, for euer and euer, Amen.*

CHAP. XIII.

Christ giueth Ioy.

Vhen the Lord hath raised the
needie out of the dust, and lifted
up his poore out of the dung, that
he may set them with the Princes of his people, they
whom Christ hath thus honoured, and enriched
with other heavenly and excellent gifts; *the de-*
 deemed of the Lord, vndoubtedly shall obtaine
Ioy and gladnesse, and sorrow and mourning shall
flie away from them.

It is true indeede; that as Christs best beloued
Brethren and Sisters, shall haue first bitterness
and displeasure in this world (as their Master
foretellet them) they shall weepe, lament, and sor-
row, but their sorrow shall be turned to Ioy: Then
they shall come and reioyce in the highes of Zion, and
shall turne to the bountifultnesse of the Lord, who will
turne their mourning vnto gladnesse, and giue them
Ioy for their sorrowes.

Let none of Christs deare seruants be decei-
ued: if they expect consolation here, and salua-
tion hereafter, let them be certainly resolued at
the beginning, to be grieved, molested, and dis-
pleased at themselves, for their manifold sinnes
and hainous offences committed against the Ma-
iestie of such a loving, kinde, and patient Father;
Be the Lord, strong, mercifull, and gracious, slow to an-
ger, and abundant in goodnesse and truth.

Before

Psal. 113. 7.

Isa. 55. 9.

Ioh 16. 20.

Ier. 31. 13.

Godly sor-
row before
Ioy.

Exod. 34. 6.

Before wee speake of that incomprehensible ioy of the Elect, we will first speake of their sorrow; againe, of their mourning and lamentation for sinne.

As for the godly sorrow of the Saints of Christ, Let vs first consider the reasons of it: secondly, the difference betwixt it and worldly heavinesse: thirdly, what are the effects of it: fourthly, some circumstances of this sorrow.

3. Causes
of godly
sorrow.

1. Prou. 10. 9.

2. Psal. 130. 3.

3. Iob 9. 10.

4. Iam. 3. 2.

5. Rom. 7. 24.

6. Lam. 3. 39.

7. 2. Pet. 2. 8.

8. Psal. 119. 15. 8.

The Saints haue cause of sorrow: 1. because of their owne sinne: 2. because of the iniquitie that abounds in the earth: 3. because of the affliction and trouble of the righteous. The Saints of God here, are tempted with sinne, for who can say, *My heart is cleane, I am cleane from sinne?* Every one hath better reason to say with the Psalmist, *If thou O Lord straitly markest iniquities, O Lord, who shall stand?* and to say with Iob, *If I would iustifie my selfe, mine owne mouth shall condemne me: If I would be perfect, he shall Iudge me wicked, for in many things we sinne all.* And sure it is, that the regenerate man, finding himselfe so defiled and troubled with sinne, He will cry out with the Apostle, *O wretched man that I am, who shall deliuer me from this body of death!* He will see that hee hath a competent matter of sorrow, when he suffereth for his sinne.

2. The godly haue cause of griefe for the sins of others, as *Loe vexeth his righteous soule from day to day for the uncleane conuersation of the wicked:* as David, when he saw the transgressors, he was grieved because they kept not Gods word; as the

Pro-

Prophet *Jeremie*, whose soule did weep in secret for the pride of his people, as *Christ* himselfe, who mourned at the unbeleeve of the *Jewes*, mourning also for the hardnesse of their hearts.

3. The righteous will be sorrowfull for the calamitie and desolation of *Hierusalem*. So *Nabhemiah* was sad, when he fasted and prayed, because of the reproach and miserie of *Hierusalem*: they will be sorrie for the affliction of *Ioseph*.

¶ If *Darius* was sore displeased, and remained fasting, and suffered not their instruments of musick to be brought before him, yea his sleep went from him for the trouble and danger of a holy man *Daniel*. Good God, how should Christians be moved, afflicted, and perplexed, for the trouble and calamitie of many sincere professors, for the affliction and desolation of the Church Militant, vexed on every side with the *fiery furnace* of wicked persecutors, labouring to scann and molest *Hierusalem*.

Secondly, there is a great difference, betwixt the sorrow of *Christ* his chosen, and the displeasure of the wicked: for the godly in the midst of their sorrow, they have first a love and affection to *Christ*: secondly, they have hope and confidence that they shall be deliuered and comforted: thirdly, they have patience in time of their trouble: they have love like *Mary*, who stood behind *Christ* weeping and washing his feet with teares, a signe of her sorrow, also shee kissed his feet, and annointed them with oymment, for an argument of her affection.

Ier. 13. 17.

2. Cor. 1. 1.

Mark 6. 6.

Mark 3. 5.

Neh. 1. 40.

Amos 6. 6.

Dan. 6. 14.
18.

2. Cor. 1. 1.

Zach. 1. 14.

2. Cor. 1. 1.

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2. Cor. 1. 1.

Again, the righteous hath hope, as Job, say-
 ing, Let Thine anger be kindled against me, yet will I trust in thy mercy,
 and I will reprove myself in mine own sight. Further-
 more, they have patience in time of affliction,
 and will praise God for his fatherly and favoura-
 ble correction; worshipping with that same man,
 who had come out of his mother's womb, and na-
 ked shall returne againe; the Lord hath giuen, the
 Lord hath taken, blessed be the name of the Lord.

But the wicked in their trouble, because they
 are strangers from the covenant of promise, and
 haue no helpe remaining without God in the
 world, therefore they haue no loue to God, no
 confidence nor trust in him, no patience nor
 meeknesse of minde. The wicked are like the rag-
 ing sea, that cannot rest, whose waves cast up mire
 and dirt; they become murmurers, with the ob-
 stinate leues, they are impatient with grudging
 and complaining against God like curled Gales.

Thirdly, concerning the effects of this sorrow:
 1. It will prepare vs for the good seeds of other
 graces: It is taken that men shall be deliue-
 red from the destruction of the reprobate. It
 is an occasion that the sacrifices shall be receiued:
 2. It is a means and the beginning of repen-
 tance: 3. It is a sure pledge that they shall be
 blessed.

First, We are Gods husbandrie. As in the hus-
 bandrie of man, the ground is usually first plow-
 ed and rent, afterward the seeds is sown therein.
 So the Lord in his husbandrie, the heart is first
 rent with sorrow, and then sowed with dis-
 pleasure, and

Job. 13. 15

Job. 14. 17

Eph. 2. 12

Isa. 57. 10

Num. 14. 2

Gen. 4. 13

Good ef-

fects of

godly sor-

row

blow & v

wound

1. Cor. 3. 13

1. Cor. 1. 13

A. 2. 37

and prepared with godly griefe, and afterward the happie seede of godlinesse and pietie is sowed in the same. Thus *they that sow in teares, shall reape in joy.*

Psal. 126. 4.

Secondly, Godly sorrow is a marke of safetie, so they that did *mourne and cry for all the abominations that were done in the midst of Ierusalem, they were marked upon the forehead, and escaped the vnter destruction of the reprobate.*

Ezech. 9. 4.

Thirdly, Their sacrifices shall be regarded and accepted of God: for *a contrite spirit and a broken heart will neuer be despised.*

Psal. 51. 17.

Fourthly, As *a worldly sorrow causeth death, so godly sorrow causeth repentance with saluation not to be repented of.*

2. Cor. 7. 10.

Fifthly, *Blessed are they that mourne, for they shall be comforted:* Assuredly, they shall get the *garment of gladnesse for the spirit of heavinesse, that the Lord their God may be glorified.*

Math. 5. 4.

Isa. 61. 3.

As touching the circumstances of godly sorrow, let vs consider, first, the time when: secondly, the persons with whom: thirdly, the place wee ought to lament and bee displeased for our sinnes. *A time (saith Salomon) to wepe, and a time to laugh, a time to mourne, and a time to reioyce.*

Circumstances of godly sorrow.

Eccles. 3. 4.

While wee haue time, let vs doe good vnto all men: this is the Apostles rule: we should also studie to do good vnto our selues: now when we are grieved for our iniquities, and lament after the Lord, we doe that which is good for our selues, as hath beene before declared.

Gal. 6. 10.

1. Sam. 7. 6.

Time of sorrow.

* Heb. 3. 15.

* Zeph. 2. 1.

* Eccles. 5. 7.

* Heb. 12. 17.

* Gen. 27.

* Math. 25. 11.

* Jer. 30. 15.

* Isa. 50. 11.

* Euse. 23. 93.

That same should be the time of our mourning, which is the time of our hearing Gods word, of our searching of our selues, and of our turning to the Lord: but to a day wee should heare his voice, and not harden our hearts, wee should search and trie our selues before the decree of our desertion come forth; we should turne to the Lord without tarrying or delay, least suddenly his wrath breake forth and we perish in time of vengeance. To day then, before the decree be pronounced, speedily we ought to be displeased, to mourne and lament for our offences, and transgressions.

God of his mercie saue vs from the condemnation and punishment of unhappie *Esau*, who afterward, when he would haue inherited the blessing was refused; he found no place to repentance, though he sought the blessing with teares, albeit he cryed out with a great cry, and bitter out of measure, because it was out of time, the due season was past, he was frustrated, and disappointed of his expectation.

This was the folly and miserie of the foolish virgins, That when the gate was shut, afterward they came crying, Lord, Lord, open to vs, But coming too late; therefore their petition was not granted, neither were they admitted to the wedding. Whosoever will not repent, and mourne in due time, their sorrow is incurable for the multitude of their iniquities, alas, they shall lie downe in sorrow, they shall be filled with drunkennesse and sorrow, even with the cup of destruction and desolation, and yet laughed to scorn and had in derision.

derision; even when they are gnawing their owne
tongues for sorrow, paine and tribulation.

Againe! seeing ¹ The heart of the wise is in
the house of mourning, it shall be expedient for vs
to mourne with the godly; that we may be par-
takers of their ioy and consolation; As ² the af-
flictions of this present time are not worthy of the
glorie, which shall be shewed vnto vs; So neither
are they worthy of the ioy which shall be given
to vs.

It is absolutely needfull for vs to haue sor-
row in this earth: for they who here neuer
mourned for their sinnes, but delighted them-
selues in their abominations, God will turne their
feasts into mourning, and all their songs into lamen-
tation; they shall be ³ cast into utter darknesse,
there shall be weeping and gnashing of teeth.

Because the obstinate Iewes would not ⁴ turne
vnto God with all their hearts; with fasting, mourn-
ing and weeping in their owne countrey; when
the Lord commanded them, but they contrari-
wise continued carelesse, committing iniquitie,
they did lie vpon beds of iurie; and stretching
themselves on their beds; did eate the lambs of the
flocke, and the calves out of the stall; they did sing
to the sound of the viole, inuention to themselves in-
struments of musicke; they did drinke wine in
bowles, and annoynted themselves with chiefe oyn-
ments. Therefore they did goe captiue with the first
of them, that were carried captiues; and their sor-
row was at hand; They were transported by the
Chaldeans to Babylon, to a strange land; where
they

¹ Reu. 16. 10.

With
whom
should we
sorrow.

² Eccles. 7. 6.

³ Rom. 8. 18.

The place
of our sor-
row.

⁴ Amos 8. 10.

⁵ Math. 8. 12.

⁶ Joel 2. 12.

⁷ Amos 6. 4.

⁸ Psal. 137. 4.

they wept and lamented, and their lamentable estate was no way pitied.

Neither let vs thinke, that worldlings are free from sorrow in this carth: for *a wicked man is continually as one that trauelleth of childe, affliction and anguish shall make him afraid, yea, & even in laughing his heart is sorrowfull*, although they haue sorrow, seeing it is not for their sinne, and they not being of the true Church, their sorrow will not auaille them. Now there is but one nation, and countrey, to the which a deluge or inundation of water is profitable, namely, to Egypt, for there it is the cause of fruitfulnessse and plentie: so there is but one societie and company, to whom mourning will be profitable, namely to the regenerate, and to the elect of Christ, who mourne because of their trespasses, whereby so louing a Father, so gracious a God is displeased and highly offended, to them sorrow and mourning will be a cause of godlinesse and piety.

Moreouer, Gods Saints many times in this world through earnest consideration of the Lords goodness, and their owne vncertainty and wickednesse, with Peter will *weepe bitterly*, and with David will *faint in the mourning*, and shed teares abundantly, and with Hezekiah *chatter like a Crane, or a swallow*, for their finnes and iniquities. But peraduenture some *having but a shew of godlinesse, and denying the power thereof*, will thinke that is unbecoming the grauitie and courage of men, thus to weepe as children, or babes, and to shed teares, as women of weakespirit.

Surely

4
* Iob 15. 20.

24. * Iudith

* Prou. 14. 13.

Simil.

2. Tim. 3. 5.

1. Cor. 13. 1.

1. Cor. 13. 1.

1. Cor. 13. 1.

3

Saints will
shed teares.

* Mat. 27. 71.

* Psal. 6. 6.

* Isa. 38. 14.

* 2. Tim. 3. 5.

Judg. 2.4.

Gen. 22. 32.

Gen. 22. 32.

Gen. 22. 32.

Gen. 22. 32.

Gen. 22. 32.

1. Sam. 1. 10.

1. Sam. 1. 10.

Luk. 3. 8.

Psal. 137. 1.

Heb. 11. 10.

Rev. 17. 1.

Ag. 2. 36.

that God for their disobedience, would not cast out
 their enemies the Canaanites before them, but that
 they should remain as thornes in their sides, to
 trouble and molest them; the people lift up their
 voice and wept, and called the name of that place Bo-
 ethim, or weeping. Now the Iewes did weep,
 because the Canaanites were conuersant among
 them, to weary & vex them. Should not Chri-
 stians rather weep, because they have sin with
 them, & a law of their members rebelling against
 them, to trouble and annoy them? Hagar being
 cast forth out of Abrahams house, and knowing
 her sonne to be dying through thirst, she lift up
 her voice and wept. Hanna, because of her barren-
 nes, I prayed to God and wept sore. Sin vnrepented
 will cause vs to be cast forth from Gods king-
 dome, and our soules to die eternally; we should
 lament therefore for it, and for our barren and
 fruitlesse hearts, not bringing forth fruits worthy
 amendment of life. As the people of Israel, remain-
 ing by the rivers of Babel, did weepe when they
 remembred Zion: Seeing we are captiues in the
 Babel of this world, have we not great reason to
 lament for our long absence from that heavenly
 Ierusalem, that holy Citie, having a foundation
 whose builder and maker is God?
 Moreover, when we call to minde, that by our
 manifold and presumptuous sins, we haue pier-
 ced our most louing Saviour, and by our grieuous
 offences haue crucified the King of glorie, who
 for our redemption from hell, and for our recon-
 ciliation with God, did most willingly poure
 forth

Worth his most precious blood upon the crosse
 abundantly, should not we be moved to shed
 teares for our offences, which made him to shed
 his most precious blood? Also God hath his
 bottle and register. If we shed no teares, we
 cannot pray with David, *Lord's path my tears have
 thy bottle: are they not in thy register?* neither
 may we acknowledge, that God hath delivered
 our soules from death, our eyes from weeping, our feet
 from falling, our tongues from silence, and our
 hearts laid of the glorified spirits, that the
 Lamb shall lead them to lively fountains of wa-
 ters, and God shall wipe away all teares from their
 eyes: by which it appeareth, that the Godly will
 shed teares in the earth, and the Lord shall wipe
 them away in the heaven.

Great is the profit which proceedeth of wee-
 ping, according to the iudgement of the Apos-
 tle. *Etenim est dolor carnis, et corporis, et
 animae, et absolutio peccatorum, et refectio mentium, et
 natum est parum.* Weeping for sinnes, lamen-
 ting after the Lord, is the food of soules, the
 strengthening of senses, and absolution of sins, and
 refreshment of mind, a labor to wash away faults.

*Sicut post vehementes imbres aer mundus, ac parum
 efficitur: ita et post lacrymarum pluviam, serenitas
 mentes sequitur atque tranquillitas.* As a great
 great showres; the aire is made cleane and pure,
 so after the raine of teares, followeth serenity
 and tranquillitie of mind.

A prooof thereof in the Israelites. All the peo-
 ple wept when they heard the words of Gods law.

Ps. 8. 10.

Ps. 116. 8.

Reu. 17.

Chrys. sup.
Matth.

Neh. 8. 9.

* Rom. 8. 27.

* Luk. 6. 21.

* Math. 8. 24.

The order
here obser-
ued.
To whom
Ioy is giuen

* Psal. 30. 11.

* Jer. 31. 13.

* Psal. 32. 11.

* Psal. 105. 3.

* Ilay. 29. 19.

but immediately followed great Ioy in the Lord. The example of dumbe and senselesse creatures, & groaning for our sinnes, the earth travelling for paine for our trespasses, the heavens weeping for our iniquities, should be a prouocation to vs, to lament and weepe now, that so we may be blessed for ever.

Mortales quoniam volum sua? crimina flere:

Celum pro nobis soluit in lacrymas.

As ^b first a great tempest, endangered the ship in the which Christ and his Disciples had entered, but afterward there was a great calme: So in true Christians great Ioy and contentment, peace, and consolation will succcede. And if the sorrow be great first, I surely the refreshment will be the more pleasant and greatest at the last.

In handling of this benefit, we will shew: 1. to whom Christ will giue it: 2. wherein it consisteth: 3. the difference betwix an earthly Ioy: 4. some properties of it: Lastly, of the vse of this benefit.

Christ will giue this Ioy: 1. to those who haue sorrowed for their sinne, they shall at length say with David, *Lord thou hast turned my mourning into Ioy, and hast girded me with gladnesse*; God promised in this manner, *I will turne their mourning into Ioy, and I will comfort them, and giue them Ioy for their sorrowes*: 2. To those who are vpright in heart, *for the righteous shall be glad, and they that are vpright in heart shall be Ioyfull, and reioyce in the Lord*: 3. To those that seeke him, *let the heart of them that seek the Lord reioyce*: 4. To the mecke, *The mecke in the Lord shall receive Ioy*.

Se.

Secondly, this ioy will be in Gods fauour and louing kindnesse, *in the light of his countenance*. In the Lord himselfe: Their soules shall be ioyfull in God, in his mercy they shall reioyce and be glad, *Through Christ, by whom they receive the atonement especially in his crosse, whereby the world is crucified to them, and they to the world, then they shall sing with the blessed Virgin, my spirit reioyceth in God my Saviour.*

Again, it will be in the word, *the delight of the blessed is in the Law of the Lord*, he will protest with the Prophet, *Thy word is cause me the ioy and reioycing of mine heart*. Then shall he with wonderfull delectation *draw waters out of the saluation, which shall be to him, even in time of trouble, exceeding comfort and consolation.*

If those wise men that came from the East to Ierusalem to worship Christ, and to offer their presents vnto him, *reioyced with an exceeding great ioy, when they saw his Starre*: may it not be a great cause of true pleasure to heare the words of a louing Father, and to reioyce greatly because of the *Bridegrooms voice*.

And indeede it is no maruell, although the Lords people finde much ioy and comfort in his holy word; seeing it is precious, perfect, pure, pleasant, permanent, and profitable. It is truth (so saith Salomon) *that wisdom is more precious then pearles, a iustifying faith is much more precious then gold*. The blessed word, which is the speciall instrument to bring heauenly wisdom, and to worke sauing faith, of necessitie must be very pre-

Where it is.

Phil. 4. 6.

Isa. 61. 10.

Phil. 3. 7.

Rom. 5. 11.

Gal. 6. 14.

Luk. 1. 47.

Phil. 1. 2.

1er. 15. 16.

16y. 22. 3.

Phil. 1. 19. 50

Math. 2. 10.

Ioh. 1. 29.

di. 70

Properties

of the

word.

Pro. 3. 14.

1. Pet. 1. 7.

ous, and of inestimable value. The Lords testi-
 monies, as they are altogether righteous, so they
 are altogether precious; more to be desired then
 gold, yet then worth fine gold. 2. The word of
 God is like to the will of God; seeing his reue-
 led will is contained in his written word. But the
 will of God is perfect, so also is his word; and his
 Law is perfect, concerning the soules, giving wis-
 dome vnto the simple, and making the man of God
 absolute and perfect in all good works. 3. The
 commandments of the Lord are pure, and sweet in
 the tongue, and pleasant, for as sweet is their
 banquet, so they come. 4. It is permanent and
 endureth for ever, and it is more comfortable then
 any mans wisdom, and it is profitable, for
 the word is true, and whereby wee shall come
 to the inheritance of the Lamb. We with David
 should praise his word as in herbage for ever, and to
 be the joy of our hearts: because of the precious-
 nesse, perfection, puritie, pleasure, continuance,
 and commoditie thereof.

Thirdly, as Christ will vouchsafe vpon vs joy
 in himselfe, and in his word: so also he will make
 vs to reioyce in his benefits, whether they bee
 spirituall blessings, or else naturall gifts.

Christs choise shall be ioyfull, of their electi-
 on, because their names are written in heauen, and
 in the book of life of the Lamb, which was slain
 from the beginning of the world: 2. of their voca-
 cation and effectuall calling: When Iesus cal-
 led Nathanael, to giue him naturall sight, he was

of good comfort; ^m he threw away his cloake, bee
 asse and came gladly to him. When Christ calleth
 upon his owne, to give them spirituall sight, and
 to worke regeneration, they will be of great
 comfort: thirdly, of their iustification ⁿ under
 the hope of the glorie of God: fourthly, of their
 sanctification, for ^o it is ioy to be iust to doe iudge-
 ment: fifthly, of their saluation, reioycing ^p with
 ioy, receiving the end of their faith, even the salu-
 tion of their soules: sixthly, of their glorification,
 because ^q Great is their reward in heauen, when
 they in glory shall appeare before their Redeem-
 er, and heare that comfortable and honourable
 sentence of acquitting, ^r Come ye blessed of my Fa-
 ther, possesse the kingdome prepared for you from the
 beginning of the world: ^s Elizabeth the mother of Iohn Baptiste reioyced,
 when shee heard the saluation of the virgin
 Mary: ^t for in shee babe sprang in her belly: shall
 not also the redeemed of God, exceedingly be
 glad, and abound with fulnesse of ioy, when
 they heare the sentence of absolution, and en-
 ter into the possession of unspeakable glory, and
 eternall felicitie?

^u Again, they will have some ioy in Gods
 gifts, ^v Reioycing in all the good things which the
 Lord their God hath given them, and unto their
 household. ^w Moreover, they shall bee glad for Gods be-
 nefits bestowed vpon the godly, as for their o-
 bedience, and for ^x their ioy, ^y wherewith they are
 refreshed, and such like blessings given vnto them.

^m Math. 10.

50.

ⁿ Rom. 5.2.^o Prou. 21. 15.^p 1 Pet. 1. 8.^q Math. 5. 12.^r Math. 25. 34.^t Luk. 1. 44.^u 2. 1. 30. 1^v Deut. 26. 12.^w Rom. 16. 19.^x 2. Cor. 7. 13.^y 2. Tim. 2. 2.

Difference
betwixt
heauenly &
carnall
ioy.

Barnard.

^a Phil. 4. 4.

^b 1. Sam. 19.
30.

^c Psal. 16. 5.

^d Phil. 3. 8.

^e Luk. 12. 19.

August.

^f Ioh. 17. 17.

^g 2. Sam. 18. 9.

In the third place wee haue to speake of the difference, betwixt this heauenly ioy, and the carnall ioy of worldlings. They differ in three things: first, in the ground: Secondly, in the continuance: thirdly in the effect.

The ioy of the godly is *in Creatore*, grounded in their Creator; in his loue and fauour, while they enioy his most comfortable presence, they *a reioyce alway in the Lord*: As *Mephibosheth* so delighted in *Dauid*, That in respect of him, hee mis-regarded all the fields of *Saul* his Father, *b yea* (said he) *Let Ziba take all the lands, seeing my Lord the King is come in peace*: So the godly, who *c haue the Lord to be the portion of their inheritance, who set the Lord alwayes before them*, to the end that they may *d win their Saviour*, they iudge all earthly things to be *losse and dung*, in comparison of him. But the ioy of the worldlings is *in Creatura* in the creature: Such was the ioy of that rich man, thus resolving *e to live at ease, to eat, drinke, and take his pastime and pleasure in the creatures*. But God said vnto him, *O foole, this night they will fetch away thy soule from thee, &c.*

The ioy of the godly, is *Gaudium veritatis*, a ioy of veritie and true ioy on the truth: *f Gods word is truth*, but the ioy of the wicked is *Gaudium vanitatis*, a ioy of vanitie, vaine ioy, a perishing pleasure, or in vaine, effectlesse things: Such was the ioy of *Absolon*, he had pleasure in his land, a small matter, which in the end became his halter; for his head caught hold of thicke *a Oke*,
and

and he was taken up between the heauen and the earth, and after was slaine.

The ioy of the Saints is in *Materia inmutabili*, in a matter immutable, in Gods loue and fauour, which is permanent and vchangeable: but the ioy of the wicked is in *Reconuersibili*, in a thing as immutable. Such was the ioy of *Haman*: he was ioyfull and of a glad heart, because of the loue of a mortall King, whose heart was soone changed, and *Haman* shamefully hanged. *Jonah* did not well, who^k was exceeding glad of a gourd: for the next day a worme smote the gourd that it withered. Whoouer shall place their ioy in a corruptible matter, it will soone decay and vanish.

2. From the diuersitie of the ground, of the ioy of the godly and worldlings, proceedeth the difference of the continuance of that ioy. As for the ioy of the elect, that which was spoken to Christs Disciples, may bee applyed to them, *Their hearts shall reioyce, and their ioy shall no man take from them*: yea they haue ioy in affliction, in reioycing in their sufferings, that they are counted worthy to suffer rebuke for Christs name. For surely, *When the Lord hath giuen them the bread of aduersitie, and the water of affliction, after they shall haue ioy and gladnesse of heart, and a song shall bee vnto them as in a night when a solempne feast is kept*: *for their shame, they shall receiue double glorie; and for their confusion, they shall reioyce in their portion: euerlasting ioy shall be vnto them, for it is grounded on God, whose compassions faile not, and his mercy endureth for ever.*

But

^a Ioh. 13. 1.

ⁱ Est. 5. 9.

^k Ioh. 4. 6.

Difference
in the con-
tinuance.

ⁱ Ioh. 16. 22.

^m Col. 1. 24.

ⁿ Isa. 30. 20.
29.

^o Isa. 61. 7.

^p Lam. 3. 22.

^q Psal. 136. 1.

Ovid.

Mart.

Iob 10. 5, 6,
7, 8.

Dan. 5. 1.

Psal 16. 11.

Difference
in effect.

Reu. 14. 3.

But it is farre otherwise with worldlings: their ioy continueth not, it is the beginning of endlesse sorrow: they may say; *Gaudia principium nostri sunt certe doloris*, when it departeth from them, it neuer returneth againe.

Gaudia non remeant, sed fugitiua volant.

And thus the reioycing of the wicked is short, and the ioy of the hypocrites is but for a moment; And if himselfe shall flie away like a dreame, and perish for euer like his doing, shall not also his pleasure: And this ioy passe away from him, and perish suddenly, as a vision of the night.

Belshazar King of Babylon had some worldly ioy, when hee made a great feast to a thousand Princes, and dranke wine with his wines and concubines; but that same night incontinent his countenance was changed, his heart troubled, and himselfe slaine and destroyed. So the delectation and pleasure of the wicked is perishing; but the pleasure and prosperitie of the Saints is permanent, for they shall be set at the right hand of God, there are pleasures for evermore.

3. The effect of heavenly ioy is thankfulness to God, in life eternall, as that most happie and notable company of the Lambe of God, praising the Lord continually, *singing a new song before the throne of his Majesty*; being filled with ioy, for their redemption & glorification, they are thankful to their Sauour, following the Lambe whithersoever he goeth.

But the effect of wicked ioy is sometimes pride, and after destruction, as may be scene in

* Ne.

CHAP. XIII. *Christ giueth Ioy.*

x **Nebuchadnezzar** and many others, *a* sacrificing unto their owne net, and burning incense vnto their garme, because by them their portion is fat, and their meate plentious, whereof they reioyce and are glad: but their mirth shall be changed into mourning, and their gladnesse into endlesse lamentation: Bew cause;

Post mundi gaudia sequuntur aterna lamenta.

Sometimes it is Idolatrie, albeit, afterward cometh ruine and vtter extirpation; as may be scene in **Belshazzar**, who drunke wine, and abusing the consecrate vessels of the Lords Temple in **Ierusalem**, *b* praised the false gods of gold and of silver, of brasse, of yron, of wood, of stone, was suddenly slaine.

Neither is it wonder that wicked and worldly ioy bring sorrow and death; for oftentimes wee read, that naturall ioy and mirth, hath bene hurtfull and brought many to their graues very speedily; as **Diagoras** of **Rhodes**, through too much ioy, because of the honour of his three Victorious sonnes in seuerall exercises at **Olympus**, and of the admiration of the people applauding him, fell downe dead presently in that place. So **Sophocles** and **Philippides** the Poets, ouercomming others in their poeie, died for their present pleasure and great ioy: So more lately **Sinan** an expert Captaine, when his sonne was restored by the meanes of **Barbarossa**, in the reigne of **Solyman** the Magnificent, he for ioy, because of the recouerie of his sonne beside his expectation, ended his daies.

h h

Seeing

x Dan. 4. 27.

a Hab. 1. 16.

August.

b Dan. 5. 4.

*Aul. Belli.
& Cic.*

August.

*Val. Marc.
Diodor.
Suid.*

*Ritch. Knoll
in vita Soly.
2. c. lii 2.*

CHAP. XIII. *Christ giueth Ioy.*

1 Iam. 4. 7.

1 Prou. 15. 21.

Properties
of this Ioy.

1 Psal. 16. 11.

1 Psal. 68. 3.

August.

1 Gal. 3. 2.

1 Rom. 15. 13

1 Phil 3. 8.

Seeing therefore this is the fruite of wicked and worldly ioy, that counsell of the Apostle is needfull for them, *Sorrow ye and weepe, let your laughter bee turned into mourning, and your ioy into heavinesse: otherwaies the same shall be the end of their prophane ioy, which is the end of folly: for a foolishnesse is ioy to him that is destitute of understanding.*

Fourthly, concerning the properties of this ioy giuen by Christ: first, It is heauenly: secondly, spirituall: thirdly, eternall: fourthly, unspeakeable: fifthly, glorious: sixthly, internall: seventhly, full ioy.

First, It is heauenly, begun here, but chiefly referred for vs in the heauens. *In the Lords presence is fulnesse of ioy, at his right hand are pleasures far enermore: The righteous shall reioyce and be glad, because God. Non est gaudium certum in hoc mundo, nec de alio, nec in alio, nec in te: There is no sure ioy in this world, neither of another, nor in another, nor in thy selfe. Verum gaudium in hoc mundo, nec est, nec fuit, nec erit, nec esse potest: There is no true ioy, neither was, neither shall be, neither can bee in this world: it commeth from heaven, and is complete in heaven.*

Secondly; This ioy is spirituall. *The fruit of the spirit wrought in the hearts through the power of the holy Ghost; not a fleshly, nor a sensuall delight which is contemned by the Saints.*

Third.

Thirdly, It is internall, seeing it is called *the ioy of faith*, *remaining in the godly*: Although sometime it appeare outwardly in them, *in yea* that they leape for ioy, as was seene in *a* David, while he brought the Arke to his Citie.

Fourthly, It is vnspokeable, as those *o* words which the Apostle heard in Paradise could not be spoken, it was not possible for man to viter them. So it is with this ioy: and no wonder, that it surpasseth the speech of man, for it is of the nature of that peace, *p* which passeth all understanding.

Fifthly, It is glorious, for as the Apostle saith, They that doe truly beleuee in Christ Iesus, *doe a* reioyce with ioy vnspokeable and glorious: and no marvell, because it is of the same ioy which the Saints enioy hereafter in the kingdom of heauen: as that first sight of the blind man, whereby he shall see men *r* walke like trees, it was the same sight whereby hee saw them *a* farre off *to be* men cleerely, though it was at the first more confused; so the begun and inchoate ioy of the faithfull, which is giuen to them in this life, is vnspokeable and glorious, and the beginning of that celestiall ioy, which more perfectly and abundantly shall bee imparted to them.

Sixthly, It is an everlasting ioy, called our *r* Masters ioy: as God shall liue for ever, so our ioy shall remaine for ever.

Seauently, Therefore also it is a *r* full ioy. An Ancient speaketh of this ioy in these words;

2 Phil. 3. 21.

1 Ioh. 1. 4. 11.

m Psal. 68. 3.

n 2 Sam. 6. 14

o 2 Cor. 12. 4.

p Phil 4. 7.

q 1 Pet. 1. 8.

r Mark. 8. 24.

s Math. 25. 21.

t Ioh. 15. 11.

CHAP. XIII. Christ giveth Ioy.

Bernard.

Vses of the
Ioy.

Gaudium quod acceperis de Creatore, nemo tollet à te; cui aliunde comparata omnis iucunditas maior est, omnis suauitas dolor est, omne dulce amarum est, omne decorum sordidum est, ac postremo omne quod delectare potest, molestum est. The ioy which thou shalt receiue of the Creator, none shall take it away from thee; to the which all delectation gotten from any other, is mourning, all pleasantnesse is sorrow, all sweetnesse is bitter, all beautifull things is filthy; and lastly, all delightfull things is troublesome.

Fifthly, the assurance of this ioy, may bee of great vse to the godly.

^a Heb. 12. 2.

First, That they (as Christ did) ^a for the ioy that is set before them may endure the crosse, and despise the shame of this world.

^x Deut. 30. 9.

Secondly, They may be perswaded, ^x That God will reioyce over them, to doe them good, that

^a Isa. 62. 5.

^a God will be glad of them, as a Bridegroom is glad of the Bride, the Lord delighting in them,

^b Zeph. 3. 17.

^b he will save them, quiet himselfe in his Love, and reioyce over them with ioy, and thus

^c Psa. 118. 15.

^c the wide of ioy and deliuerance shall be in the Tabernacles of the righteous continually.

CHAP.

CHAP. XIII.

Christ giueth Peace.

AS true and solid joy is wrought in the heart of man by Christ (not by the vertue of hearbes *Helenium Halicampum*, or *Burrage*, as some doth affirme) ^d so he who is our peace, ^e will speake peace vnto his people, and to his Saints, that they turne not againe to folly; ^f the Lord of peace will giue peace alwaies by all meanes, yea ^g he will fill his owne with all ioy and peace in beleeuing, so that ^h the peace of God shall rule in their hearts, seeing ⁱ it will be multiplied vnto them, and abound as a ^k flood.

Before we attaine vnto this spirituall peace, first we must fight ^l as good souldiers of Iesus Christ ^m in the good fight of faith, and be well exercised in that spirituall ⁿ warrefare, the weapons whereof are not carnall, but mightie through God to cast downe strong holds.

Secondly, we must resolute to ^o endure Gods chastening, correcting vs with distresse of minde, and trouble of conscience, before he send vs glorious feelings of his comfortable presence, and refresh our ^p hearts and minds with that peace which passeth all vnderstanding, that is in Christ Iesus.

Concerning our spirituall warrefare, that we
Ii may

*Beroald in
symbolis
Pythag.*

^d Eph. 2. 14.
^e Psal. 85. 8.

^f 2. Thess. 3. 16.

^g Rom. 15. 13.
^h Col. 3. 15.

ⁱ 1. Pet. 3. 2.
^k Isa. 48. 18.

^l 2. Tim. 2. 3.
^m 1. Tim. 6.

ⁿ 2. Cor. 10. 4.

^o Heb. 12. 7.

^p Phil. 4. 7.

War must
goe before
Peace.

Properties
of this
Warfare.

¹ Gen. 3. 15.

² Numb. 14.
41.

³ Iudg. 7. 23.

⁴ 2. Sam. 25.
2.

⁵ Isa. 49. 22.

⁶ Deut. 20.
5, 6, 7.

⁷ Rev. 12. 17.

⁸ Tob 1. 7.

may be the more hardned to vndergoe the trouble and turmoile, which is in it, let vs consider some properties and prerogatiues thereof.

Our spirituall warrefare is: 1. Iust and holy, because of Gods appointment, that it should continue *betweene the seede of the woman and the Serpent*, It is most vnlike that warre of the Iewes, that was against *the Lords commandement*, and therefore they were vanquished and consumed.

2. It is necessarie: otherwaies we cannot be obedient to God, for whosoever refuse this warfare, they make defection, from their Creator, neither shall *Peace be vnto them*, (as it was vnto Gideon) who will not be content to *fight the battels of the Lord with David*.

3. It is admirable & wonderfull, because there is no exception of persons, no priuiledge, nor immunitie granted to any from it. King, Priest, rich, poore, young and old, man and woman, all and euery one of them must fight vnder the *stand-ard which Christ setteth vp to his people*. The matter is not so in this warfare, as it is in worldly warfare; for some of the Lords people might lawfully haue left it, and *returned againe vnto their houses*; but none at all may forsake this warfare without disobedience and defection from God.

4. It is a continuall warfare, for the *Dragon is wroth with the woman, and maketh warre with the remnant of her seede, which keepe the commandment of God*, and haue the testimonie of Iesus Christ, Satan without any intermission *compasseth*

passeth the earth c seeking whome he may deuoure. The d accuser of the brethren, which accuseth them before God day and night, he fighteth also against them day and night with irrecouerable hatred and continuall tentations, so that the most reformed in this earth cannot enioy such perfection of peace, but they will find that the e flesh lusteth against the Spirit, and the Spirit against the flesh, the battell begun in their life, neuer altogether ended vntill the houre of death.

c 1. Pet. 5. 8.
d Reu. 12. 10.

e Gal. 5. 17.

5. This is a comfortable warfare, because all Christs souldiers may be assured of vndoubted victory, and that they are to f receive an incorruptible crowne of glory, seeing g the captaine of that host is h the mighty God, who i will be with them alway, k he iudgeth and fighteth righteously, he will l preserue his owne vnto his heavenly kingdome, where m clothed with long white robes, and palmes in their hands, they shall triumph eternally.

f 1. Pet. 5. 4.
g Iosh. 5. 14.
h Isa. 9. 6.
i Math. 28. 20
k Reu. 19. 11.
l 2. Tim. 4. 18
m Reu. 7. 9.

Albeit the Saintes be vncertaine, in what place of the earth, in what nation or kingdome they must fight and encounter with their enemies; Yet they are most certaine in what place they shall triumph, namely in the kingdome of heauen. As the Romane souldiers sent out by their Senat at there departure knew not assuredly, in what place of the country they should find their aduersarie to fight against, but they were sure and certaine of the place where they should triumph in ease; so they obtained the victory, to wit in the City of Rome, in presence of the Senators; and for good reason, because the Senat did Minister

Simil.

weapons and giue counsell to them, and did furnish, food, victualls, money, and other warlike provision with all necessities vnto them.

ⁿ Ioh. 15. 5.

So Christian souldiers though they be ignorant of the proper place of the battell yet they know well the place of their triumph, euen in the heauen, in presence of God, and before the Lambe, of whom they receaued counsell, strength, courage *without whom they could do nothing*, neither for Gods glory, nor there owne saluation; so that euery one of the Godly iustly may say with *Dauid* *Blessed be the Lord my strength, which teacheth my hands to fight, and my fingers to battell.*

^o Psal. 144. 1.

** August.*

Now if men naturally will make warte to resist their enimie, and for the obtaining of outward peace for (** bellum geritur, ut pax acquiratur.*)

^p Iam. 4. 7.

Should not Christians gladly vndertake this spirituall warfare to *resist the diuell*, who then will fly from them, and to the end they may enioy inward and spirituall peace, and tranquillitie of minde.

^q Deut. 32. 9.

In this holy warfare that counsell and aduise which God did giue to his people, is worthy of continuall remembrance and is of absolute necessitie; namely *when thou goest out with the host against thine enemies, keepe thee then from all wickednesse.*

Againethou who desirest the fruition of this happy peace, must be content first to suffer some vnquietnesse of minde, and grieve of conscience
which

which hath been incident to the dearest seruants of God, as vnto patient *Iob* thus complaining, *wherefore hidest thou thy face, and takest me for thy enemy? wilt thou breake a leafe driven to and fro, and wilt thou persue the dry stubble? thou writest bitter things against me, and makest me to possesse the iniquities of my youth, thou puttest my feet in the stocks and the arrowes of the Almighty are in me, the venome whereof doth drinke up my Spirit, and the terrous of God fight against me.* Lo the wonderfull perturbation, and grieuous perplexitie of the afflicted Saint, appointed for Glory, peace and happinesse! Likewise *Dauid* himselfe was wonderfully cast downe and disquieted with griefe of minde, and anguish of his soule, and thus complaineth, *Thine arrowes, O Lord, hath light vpon me, I am weakned and sore broken, I roare for the very griefe of mine heart, my strength faileth, and the Light of mine eyes, euen they are not mine owne.* Againe, in another place, *Will the Lord absent himselfe for euer, and will he shew no more fauour? Is his mercie cleane gone for euer? doth his promise faile for euermore? Hath God forgotten to be mercifull? hath he shut up his tender mercies in displeasure! and I said, This is my death: yet at length that holy man found rest vnto his soule, when the Lord did put away his sinne, and deliuered him out of the hands of all his enemies.*

This trouble of minde, wherewith the Saints are exercised, is most vnlike to that desperate horror of conscience, wherewith the wicked are plagued, because *their hope shall be griefe of*

Iob 13. 24, 25.

Iob 6. 4.

Psal. 38. 1. 9. 11.

Psal. 77. 7, 8, 9, 10.

Mt. 11. 29.

1. Sam. 12.

12.

2. Sam. 32. 1.

The trouble of the Saints most vnlike the horror of the Reprobate.

Iob 11. 20.

^d Iob 15. 20.^e Pro. 28. 1.^f Isa. 57. 20.^g Isa. 28. 20.^h Iob 15. 24.ⁱ Marke 9. 44.

Lips.

^k 1. Pet. 1. 6, 7.^l 1. Pet. 5. 6.^m Iob 5. 18.

minde, and their refuge shall perishe: they ^d shall bee continually as a woman that trauelleth of childe, they ^e shall flee when none persweth them, they ^f shall bee like the raging sea that cannot rest, there shall bee no peace vnto them, for their ^g bed is straights that it cannot suffice, their couering, it is narrow that they cannot wrap themselves, therefore ^h affliction and anguish shall make them a-fraide, ⁱ their worme dieth not, the fire neuer goeth out, they are tormented for euer. *Vt cruciarii Romano ritu crucem suam ferebant, ipsi ab ea mox ferendi: Sic impius omnibus conscientie crucem Deus imposuit, in qua penas luant antequam luant.* As these Malefactours worthy of torment (after the custome of the Romanes) did beare their owne Crosse, themselves incontinent to bee borne and tormented thereupon; so God hath laide the Crosse of the conscience vpon all the wicked, whereon they may bee punished here temporally, before they bee punished internally hereafter.

But the godly ^k are in heauinesse for a season, through manyfolde tentations, oftentimes through griefe of minde and trouble of their conscience, that the tryall of their Faith being much more pretious then gold that perissheth, might be found, vnto their praise and honour, and glory, at the appearing of Iesus Christ; they ^l are first humbled, and afterward exalted: They are afflicted, that the more they may bee comforted. God ^m maketh their wound, and his hand maketh them whole: they haue trouble, that they may haue greater

greater a peace, o they are dead with Christ, that they may also liue with him; & grafted with him to the similitude of his death, that euen so they may be to the similitude of his resurrection, suffering with him, that they may reigne with him in his glorious Kingdome.

Yet forasmuch as this trouble of minde, and grieve of conscience, is very fearefull and terrible to the godly themselues, (for *the spirit of a man will sustaine his infirmities; but a wounded spirit who can beare it?*) Therefore for the eschewing of the extremitie of this vexation of the minde, it shall bee expedient to declare some tokens preceeding this horror of conscience. As the Philosopher setteth downe certaine signes which goe before an Earth-quake, viz. First, darkenesse and obscuritie, the Sunne being Mistie without any cloud: Secondly, calmesse of the Aire: Thirdly, coldnesse. So the same are the inward tokens fore-shewing that trouble of conscience is to come: Namely, 1. darkenesse of minde, *if one stumble at the noone-day as in the night,* & with *Iob* for a time, cannot see the louing face of God, neither enioy, nor walke (as he accustomed to doe) *in the light of the Lords countenance.* 2. When a godly man hath fallen into sinfull securitie, and doeth not *feare alway*, but for a season sleepeeth in his iniquitie, as *Dauid* after he had committed that terrible sin of murder and adulterie, vntill the time hee was awaked by *Nathans* ministerie, *sent to him from the Lord.* 3. When mans heart is not so enflamed

ⁿ Iohn 16. 33.
^o 2. Tim. 2. 11
^p Rom. 6. 5.

Tokens
preceeding
trouble of
minde.
^q Prou. 18. 14.

Aristot.
Metaph.
lib. 2. cap. 2.

^r Iſa. 55. 10.
^s Iob 13. 14.

^t Pſa. 89. 15.

^u Pro. 18. 14.

^v 2. Sam. 12. 1